THE FIRST SCOTTISH PRAYER BOOK:

478 **PRAYER** (COMMON), The BOOKE of, and ADMINISTRATION of the SACRAMENTS. And other parts of divine Service for the use of the CHURCH of SCOTLAND; **first edition, black letter,** *with numerous woodcut initials:* The PSALTER, or Psalmes of David: printed as they shall be said or sung throughout all the CHURCHES of Scotland, black letter: The PSALMES of KING DAVID, translated [in Verse] by KING JAMES, black letter, *with music*—3 vols. folio in one, *old calf (margins of title and first few ll. tender, and some top margins shorn, but clean copy)*, RARE, £7. 7*s*

Edin., Robert Young, 1637-6:—*London*, 1636

THE FIRST EDITION OF THE SCOTTISH PRAYER BOOK, often called Abp. Laud's book, profaned by Jenny Geddes, but the parent of the Liturgy of the AMERICAN CHURCH. It is complete with the Psalter from the Authorized Version, and James I.'s Metrical Version of the same.

114 SCOTTISH BOOK OF COMMON PRAYER. THE BOOKE OF COMMON PRAYER, *AND* ADMINISTRATION OF THE Sacraments. And other parts of divine Service for the uſe of the CHURCH of SCOTLAND. EDINBURGH, Printed by *Robert Young*, Printer to the Kings moſt Excellent Majeſtie. M.DC.XXXVII. *CVM PRIVILEGIO.* 150 *leaves* (a-b, A-Q^8, R^6)

THE PSALTER, OR Pſalmes of David: After the Tranſlation ſet forth by authority in *King* JAMES his time of bleſſed memory. As it ſhall be ſung or ſaid throughout all the CHURCHES of Scotland. *EDINBVRGH*, Printed by ROBERT YOUNG . . . M.DC.XXXVI. . . . 78 *leaves* (aa-ii^8, kk^6)

THE PSALMES Of KING DAVID Tranſlated by KING IAMES . *LONDON*, Printed by THOMAS HARPER. 1636. 75 *leaves, with music to several of the psalms* (*title*, B—N^6, O^2)

In 1 vol., sm. folio, *black letter; fine copies in a contemporary calf binding* 1636-37 10 10 0

Commonly known as Archbishop Laud's Book of Common Prayer, as he and Bishop Wren were associated with the Scottish bishops in preparing it, though Laud asserted that he had been desirous of introducing the English Book of Common Prayer without alteration. The book was very unpopular and was soon withdrawn. The attempt to use it in St. Giles' Cathedral, Edinburgh, on Sunday, 23 July, 1637, occasioned a riot, which is popularly said to have been started by a woman named Jenny Geddes who flung her stool at the head of the Bishop of Edinburgh, David Lindsay.

The above is a copy of the issue without the catchword "Certaine" on the last page, which refers to the two leaves "Certaine Godly Prayers", forming part of a supplement which it was decided not to proceed with.

THE
BOOKE OF
COMMON PRAYER,
AND
ADMINISTRATION OF THE
Sacraments.

And other parts of divine Service for the use of the CHURCH of SCOTLAND.

S. F. Creswell, D.D., Northrepps 1895



EDINBURGH,
Printed by *Robert Young*, Printer to the Kings most Excellent Majestie.
M.DC.XXXVII.
CUM PRIVILEGIO.

This is the Booke of Common prayer upon wch the Troubles & Tumults &c began in Scotland 1637, 1638 &c. [illegible]

W. Walker

The contents of this book.

1 A Proclamation for the authoriſing of the booke of Common Prayer.
2 A Preface.
3 Of Ceremonies, why ſome be aboliſhed, and ſome retained.
4 The order how the Pſalter is appointed to be read.
5 The order how the reſt of holy Scripture is appointed to be read.
6 Proper Pſalmes and Leſſons at Morning and Evening prayer for Sundaies, and certain Feaſts and daies.
7 The Table for the order of the Pſalmes to be ſaid at Morning and Evening prayer.
8 An Almanack.
9 The Table and Kalender for Pſalmes and Leſſons, with neceſſary rules appertaining to the ſame.
10 The order for Morning and Evening prayer throughout the year.
11 The Letanie.
12 The Collects, Epiſtles and Goſpels, to be uſed at the miniſtration of the holy Communion throughout the year.
13 The order of the miniſtration of the holy Communion.
14 Baptiſme both publique and private.
15 Confirmation, where alſo is a Catechiſme for children.
16 Matrimonie.
17 Viſitation of the ſick.
18 The Communion of the ſick.
19 Buriall.
20 The thankeſgiving of women after child-birth.
21 A Commination againſt ſinners, with certain prayers to be uſed divers times in the year.

¶ A

Benton 20.1

¶ A Proclamation for the authorizing of the book of Common Prayer to be used throughout the Realme of Scotland.



Charles by the grace of God, king of great Britaine, France and Ireland, Defender of the Faith. To our Lovits Messengers, our Sheriffs in that part conjunctly and severally specially constitute greeting. Forasmuch as We, ever since our entrie to the imperiall Crown of this our ancient Kingdome of Scotland, especially since our late being here in the same; have divers times recommended to the Archbishops and Bishops here the publishing of a publike forme of Service, in the Worship of God, which we would have uniformely observed therein. And the same being now condescended upon,

although We doubt not but all our Subjects, both Clergie and others, will receive the said publike forme of Service with such reverence as appertaineth: yet thinking it necessarie to make our pleasure known touching the authorising of the Book thereof,

OUR Will is, and We charge you straitly and command, that incontinent these our Letters seen, you passe, and in our name and authoritie command and charge all our Subjects, both ecclesiasticall and civill, by open Proclamation at the market Crosses of the head Burrows of this our Kingdome, and other places needfull, To conform themselves to the said publike forme of Worship, which is the only forme, which We (having taken the Counsell of our Clergie) thinke fit to be used in Gods publike Worship in this our Kingdome: Commanding also all Archbishops, and Bishops, and other Presbyters and Churchmen, to take a speciall care that the same be duely obeyed and observed, and the contraveeners condignely censured and punished, and to have speciall care that everie Parish betwixt and Pasch next procure unto themselves two at least of the said Books of Common Prayer, for the use of the Parish. The which to do We commit to you conjunctly and severally our full power, By these our Letters, delivering the same by you duely execute and indorsed againe to the bearer.

Given under our signet at Edinburgh the twentieth day of December, and of our Reigne the twelfth year, 1636.

Per actum secreti Consilii.

¶ THE

¶ THE PREFACE.

THE Church of Chriſt hath in all ages had a preſcript forme of Common prayer, or Divine ſervice, as appeareth by the ancient Liturgies of the Greeke and Latine Churches. This was done, as for other great cauſes, ſo likewiſe for retaining an uniformitie in Gods worſhip: a thing moſt beſeeming them that are of one and the ſame profeſſion. For by the forme that is kept in the outward worſhip of God, men commonly judge of Religion. If in that there be a diverſitie, ſtraight they are apt to conceive the Religion to bee diverſe. Wherefore it were to be wiſhed, that the whole Church of Chriſt were one as well in forme of publike worſhip, as in doctrine: And that as it hath but one Lord, and one Faith, ſo it had but one heart, and one mouth. This would prevent many ſchiſmes and diviſions, and ſerve much to the preſerving of unitie. But ſince that cannot be hoped for in the whole Catholike Chriſtian Church, yet at leaſt in the Churches that are under the protection of one Soveraigne Prince the ſame ought to be endeavoured.

It was not the leaſt part of our late Soveraigne King JAMES of bleſſed memorie his care, to work this uniformitie in all his Dominions: but while he was about to do it, it pleaſed God to tranſlate him to a better kingdome. His MAJESTIE that now raigneth, (and long may He raigne over us in all happineſſe) not ſuffering his Fathers good purpoſe to fall to the ground, but treading the ſame path, with the like zeale and pious affection, gave order ſoon after his coming to the Crown, for the framing of a book of Common prayer, like unto that which is received in the Churches of England and Ireland, for the uſe of this Church. After many lets and hinderances, the ſame cometh now to be publiſhed, to the good, we truſt, of all Gods people, and the increaſe of true pietie, and ſincere devotion amongſt them.

But as there is nothing, how good and warrantable ſoever in it ſelfe, againſt which ſome will not except: ſo it may be that exceptions will be taken

againſt this good and moſt pious work, and perhaps none more preſſed, then that we have followed the Service book of England. But we ſhould deſire them that ſhall take this exception, to conſider, that being as we are by Gods mercie of one true profeſſion, and otherwiſe united by many bonds, it had not been fitting to vary much from theirs, our eſpecially coming forth after theirs, ſeeing the diſturbers of the Church both here and there, ſhould by our differences, if they had been great, taken occaſion to worke more trouble. Therefore did wee think meet to adhere to their forme, even in the feſtivals, and ſome other rites, not as yet received, nor obſerved in our Church, rather then by omitting them, to give the Adverſarie to think, that we diſliked any part of their Service.

Our firſt Reformers were of the ſame minde with us, as appeareth by the ordinance they made, that in all the Pariſhes of this Realme, the Common prayer ſhould be read weekly on Sundaies, and other Feſtivall dayes, with the Leſſons of the old and new Teſtament, conforme to the order of the book of Common prayer (meaning that of England; for it is known that divers years after we had no other order for common prayer). This is recorded to have been the firſt head concluded in a frequent Councell of the Lords and Barons profeſſing Chriſt Jeſus. We keep the words of the hiſtorie; *Religion was not then placed in rites and geſtures, nor men taken with the fancie of extemporarie prayers*. Sure, the publike worſhip of God in his Church, being the moſt ſolemne action of us his poor creatures here below, ought to be performed by a Liturgie adviſedly ſet and framed, and not according to the ſudden and various fancies of men. This ſhall ſuffice for the preſent to have ſaid. The God of mercie confirme our hearts in his truth, and preſerve us alike from prophaneneſſe and ſuperſtition. Amen.

The hiſtorie of the Church of Scotland, *pag.* 218.

All

ALL Presbyters and Deacons ſhall bee bound to ſay daily the Morning and Evening prayer, either privately or openly, except they bee let or hindred by ſome urgent cauſe. Of which cauſe, if it bee frequently pretended, they are to make the Biſhop of the Dioceſſe, or the Archbiſhop of the Province, the Judge and Allower.

And the Curate that miniſtreth in every Pariſh-Church or Chappell, being at home, and not being otherwiſe reaſonably letted, ſhall ſay the ſame in the Pariſh-Church or Chappell where he miniſtreth, and ſhall toll a Bell thereto, a convenient time before he begin, that ſuch as be diſpoſed, may come to hear Gods Word, and to pray with him.

Of Ceremonies why ſome be abolished, and ſome retained.

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man: ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: ſome entred into the Church by undiſcreet devotion, and ſuch a zeal as was without knowledge, and for becauſe they were wincked at in the beginning, they grew daily to more and more abuſes, which not onely for their unprofitableneſſe, but alſo becauſe they have much blinded the people, and obſcured the glorie of God, are worthy to be cut away and clean rejected: Other there be, which although they have been deviſed by man, yet it is thought good to reſerve them ſtill, as well for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertaine to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred: And although the keeping or omitting of a ceremony, in it ſelf conſidered, is but a ſmall thing: yet the wilfull and contemptuous tranſgreſſion and breaking of a common order and diſcipline, is no ſmall offence before God.

Let all things be done among you, ſaith S. Paul, in a ſeemly and due order. The appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, nor preſume to appoint or alter any publike or common order in Chriſts church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are ſo divers that ſome think it a great matter of conſcience, to depart from a piece of the leaſt of their ceremonies, they be ſo addicted to their old cuſtomes, and again on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them but that is new: it was thought expedient, not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certaine cauſes rendred, why ſome of the accuſtomed ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſſe and multitude of them hath ſo increaſed in theſe latter dayes, that the burthen of them was intolerable, wherefore S. Auguſtine in his time complained, that they were grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, then were the Jews. And he counſelled, that ſuch yoke and burthen ſhould be taken away, as time would ſerve quietly to do it.

But

But what would S. Augustine have said, if he had seen the ceremonies of late dayes used among us: whereunto the multitude used in his time was not to be compared? This our excessive multitude of ceremonies was so great, and many of them so darke, that they did more confound and darken, then declare and set forth Christs benefits unto us.

And besides this, Christs gospel is not a ceremoniall law (as much of Moses law was) but it is a religion to serve God; not in bondage of the figure or shadow, but in the freedome of the spirit, being content only with those ceremonies which do serve to a decent order, and godly discipline, and such as be apt to stir up the dull minde of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certaine ceremonies was, that they were so far abused, partly by the superstitious blindnesse of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peradventure will be offended, for that some of the old ceremonies are retained still: if they consider, that without some ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive just cause to reforme their judgements. And if they thinke much that any of the old do remaine, and would rather have all devised anew: then such men granting some ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old, onely for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unitie and concord, then of innovations and new-fangleness, which (as much as may be, with the true setting forth of Christs Religion) is alwayes to be eschewed. Furthermore, such shall have no just cause with the ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause: so the other that remaine are retained for a discipline and order, (which upon just causes) may be altered and changed, and therefore are not to be esteemed equall with Gods law. And moreover they be neither darke nor dumb ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve. So that it is not like, that they in time to come, should be abused as other have been. And in these our doings wee condemne no other nations, nor prescribe any thing, but to our own people only. For wee think it convenient, that every countrey should use such ceremonies, as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without errour or superstition: And that they should put away other things, which from time to time they perceive to bee most abused, as in mens ordinances it often chanceth diversly, in divers countreys.

¶ The Table and Kalendar, expreſsing the order of Pſalmes to be ſaid at Morning and evening prayer thorowout the year, except certaine proper Feaſts, as the Rules following more plainly declare.

THE Pſalter ſhall be read thorow once every Moneth, ſave Februarie, and in that Moneth ſo far as the Pſalms are appointed for xxviii. or xxix. daies in the leap year. And whereas many moneths have xxxi. daies apiece; it is ordered that the pſalmes ſhall bee read the laſt day of the ſaid moneths which were read the day before, ſo that the Pſalter may beginne again the firſt day of the next moneth enſuing.

And where the Cxix. pſalme is divided into xxij. portions, and is over-long to be read at one time: it is ſo ordered, that at one time ſhall not be read above foure or five of the ſaid portions, as you ſhall perceive to be noted in this Table following.

And here is alſo to be noted, that in this Table, and in all other parts of the Service where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. pſalme, unto the Cxlviij. pſalme (following the diviſion of the Hebrews) doth vary in numbers from the common Latine Tranſlation.

¶ The

¶ The order how the reſt of holy Scripture (beſide the Pſalter) is *appointed to be read.*

THE old Teſtament is appointed for the firſt Leſſons at Morning and Evening prayer, and ſhall be read through every year once, except certain books and chapters which be leaſt edifying, and might beſt be ſpared, and therefore are left unread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Evening prayer, and ſhall be read over orderly every yeare thrice, beſides the Epiſtles and Goſpels: except the Apocalypſe, out of the which there be only certaine Leſſons appointed upon divers proper Feaſts.

And to know what Leſſons ſhall bee read every day, finde the day of the Moneth in the Kalender following, and there ye ſhall perceive the Books and Chapters that ſhall be read for the Leſſons both at Morning and Evening prayer.

And here is to be noted, that whenſoever there be any proper Pſalmes or Leſſons appointed for the Sundayes, or for any Feaſt, moveable or unmoveable: then the Pſalmes and Leſſons appointed in the Kalender, ſhall be omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhall ſerve all the week after, except there fall ſome Feaſt that hath his proper Collect, Epiſtle and Goſpel, as it is on Aſhwedneſday, and on every day in the holy week next before Paſch or Eaſter. But on all thoſe daies the Pſalmes and Leſſons ſhall be the ſame which fall in courſe as they are in the Kalender.

When the years of our Lord may be divided into foure even parts, which is every fourth year: then the Sunday letter leapeth, and that year the Pſalmes and Leſſons which ſerve for the xxiij day of Februarie, ſhall be read again the day following, except it be Sunday, which hath proper Leſſons of the old Teſtament appointed in the Table ſerving to that purpoſe.

Alſo, whereſoever the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there ye muſt begin at the beginning of the chapter.

And whereſoever is not expreſſed how farre ſhall be read, there ſhall you read to the end of the chapter.

Item, ſo oft as the firſt chapter of Saint Matthew is read either for Leſſon or Goſpel, ye ſhall begin the ſame at (**The birth of Jeſus Chriſt was on this wiſe, &c.**) And the third chapter of Saint Lukes Goſpel, ſhall be read unto, (**So that he was ſuppoſed to be the Son of Joſeph**)

¶ Proper

¶ Proper Leſſons to be read for the firſt Leſſons, both at Morning and Evening, prayer on the Sundaies throughout the year: and for ſome alſo the ſecond Leſſons.

	Mattens.	Evenſong.
Sundaies of Advent.		
The firſt.	Eſai. i.	Eſai ii.
ii	v	xviiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundaies after Chriſtmas.		
The firſt.	xxxvii	xxxviii
ii	xli	xliii
Sundaies after the Epiphanie.		
The firſt.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuageſima	Gen. i.	Gen. ii.
Sexageſima.	iii	vi
Quinquageſima.	ix	xii

	Mattens.	Evenſong.
First Sunday in Lent.	Gen. xix.	Gen. xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv.
v	Exod. iii	Exod. v.
vi	ix.	x
Eaſter day.		
i. Leſſon.	Exod. xii	Exod. xiiii.
ii. Leſſon.	Rom. vi	Acts ii

Sundaies after Eaſter.

First Sunday.	Numb. xvi	Num. xxii
ii	xxiii	xxv
iii	Deut. iiii	Deut. v
iiii	vi.	vii
v	viii	ix
Sunday after Aſcenſion day.	Deut. xii.	Deut. xiii
Whitſunday.		
i. Leſſon.	Deut. xvi.	Prov. ii.
ii. Leſſon.	Acts x. from verſe 34. to the end.	Acts xix. unto verſe 21.

Trinitie Sunday.	Mattens.	Evenſong.
i. Leſſon.	Gen. xviii.	Joſua i.
ii. Leſſon.	Mat. iii.	

Sundaies after Trinitie.

	Mattens.	Evenſong.
Firſt	Joſua x.	Joſua xxiii.
ii	Judg. iiii.	Judg. v.
iii	i Sam. ii.	i Sam. iii.
iiii	xii	xiii
v	xv	xvii
vi	ii Sam. xii.	ii Sam. xxi.
vii	xxii	xxiiii
viii	i King. xiii.	i King. xvii.
ix	xviii	xix
x	xxi	xxii
xi	ii King. v.	ii King. ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem. v.	Jeremie xxii
xv	xxxv	xxxvi
xvi	Ezech. ii.	Ezech. xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii

Sundaies after Trinitie.	Mattens.	Evenſong.
xix	Dan. iii.	Daniel vi.
xx	Joel ii.	Micah vi.
xxi	Abac. ii.	Prov. i.
xxii	Prov. ii.	iii
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

Leſſons proper for ſome holy-daies.

	Mattens.	Evenſong.
S. Thomas the Apoſtle.	Prov. xxiii.	Prov. xxiiii
Nativitie of Chriſt.		
i. Leſſon.	Eſay ix.	Eſay vii. from verſe 10 unto the end.
ii. Leſſon.	Luke ii. unto verſe 15.	Titus iii. from verſe 4. unto 9.
S. Steven.		
i. Leſſon.	Prov. xxviij.	Eccle. iiii.
ii. Leſſon.	Acts vi. from verſe 8. to chap. 7. verſe 30.	Acts vii. from verſ. 30. unto 55.

	Mattens.	Evenſong.
S. Iohn.		
i. Leſſon.	Eccleſ. v.	Eccleſ. vi.
ii. Leſſon.	Apocal. i.	Apoc. xxii.
Innocents day.	Exod. i.	Ier. xxxi. unto verſe 18.
Circumciſion day.		
i. Leſſon.	Gen. xvii.	Deut. x. from verſ. 12. unto the end.
ii. Leſſon.	Rom. ii.	Coloſ. ii.
Epiphanie.		
i. Leſſon.	Eſay lx.	Eſay xlix.
ii. Leſſon.	Luke iii. unto verſe 23. Being as was ſuppoſed the ſonne of Ioſeph.	Iohn ii. unto verſe 12.
Converſion of S. Paul.		
i. Leſſon.	Wiſedome i.	Wiſdome ii.
ii. Leſſon.	Acts xxii. unto verſe 22.	Acts xxvi.
Puriſication of the Virgin Marie.	Wiſdome 4.	Wiſdome vi.
Annunciation of our Ladie.	Eccleſ. ii.	Eccle. iii.
Wedneſday afore Eaſter.	Olee xiii.	Olee xiiii.
Thurſday afore Eaſter.	Dan. ix.	Ierem. xxxi.
Good Friday.	Gen. xxii.	Eſay liii.

	Mattens.	Evenſong.
Eaſter Even	Zech. ix.	Exod. xiii.
Munday in Eaſter week		
i. Leſſon.	Exod. xvi.	Exod. xvii.
ii. Leſſon.	Mat. xxviii.	Acts iii.
Tueſday in Eaſter week		
i Leſſon.	Exod. xx.	Exod. xxxii.
ii Leſſon.	Luke xxiiii. unto verſe 13.	i. Cor. xv.
S. Marke.	Eccleſ. iiii.	Eccleſ. v.
Philip and Iacob.	Eccleſ. vii.	Eccleſ. ix.
Aſcenſion day.	Deut. x.	ii. King. ii.
Munday in Whitſunweeke.		
i. Leſſon.	Gen. xi. unto verſe 10.	Num. xi. from verſ. 16. unto 30.
ii. Leſſon.	i. Cor. xii.	
Tueſday in Whitſunweeke.	i. Sam. xix. from verſ. 18. unto the end.	Deut. xxx.
S. Barnabe ii. Leſſon.	Acts xiiii.	Acts xv. unto verſe 36.
S. Iohn Baptiſt.		
i. Leſſon.	Mal. iii.	Mal. iiii.
ii. Leſſon.	Matth. xiii.	Mat. xiiii. unto verſ. 13.

S. Peter.	Mattens.	Evenſong.	All Saints.	Mattens.	Evenſong.
ii. Leſſon.	Acts iii.	Acts iiii.	i. Leſſon.	Wiſedome 3. unto verſe 13. Wherefore bleſſed is the barren.	Wiſdome 5. unto verſe 17.
S. Bartholomew.	Ecclus v.	Ecclus viii.			
S. Matthew.	Ecclus xxxv.	Ecclus xlix.	ii. Leſſon.	Hebr. xi. unto chapt. 12. verſe 7.	Apocal. 19. unto verſe 17.

Proper Pſalmes on certain daies.

	Mattens.	Evenſong.
Yule, Or Chriſtmas day.	xix. xlv. lxxxv.	lxxxix. cx. cxxxii.

	Mattens.	Evenſong.
Paſch, Or Eaſter day.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.

	Mattens.	Evenſong.
Aſcenſion day.	viii xv xxi	xxiiii lxviii Cviii

	Mattens.	Evenſong.
Whitſunday.	xlv xlvii.	Ciiii Cxlv.

The

The Table for the order of the Pſalmes

to be ſaid at Morning and Evening prayer.

Dayes of the Moneth.	Pſalmes for morning Prayer.	Pſalmes for Evening Prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	xix.xx.xxi.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
6	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
7	xxxv. xxxvi.	xxxvii.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliiii.xlv. xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii. lv.
11	lvi.lvii.lviii.	lix.lx. lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx.
14	lxxi. lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
17	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii. cxv.
24	cxvi.cxvii. cxviii.	cxix. Inde iiii.
25	Inde v.	Inde iiii.
26	Inde v. (cxxv.	Inde iiii. (cxxx.cxxxi.
27	cxx.cxxi.cxxii.cxxiii.cxxiiii.	cxxvi. cxxvii. cxxviii. cxxix.
28	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
29	cxxxix.cxl.cxli.	cxlii.cxliii.
30	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

¶ AN

¶ An Almanack for xxxiiii. yeares.

The yeare of our Lord.	The golden number.	Dominicall letter.	The first day of Lent.	Pasch day.	Ascension day.	Whitsun-day.
1637	iiii	A	22 Febzu.	9 Apzil	18 Maii	28 Maii
1638	v	G	7	25 March	iii	xiii
1639	vi	F	27	14 Apzil	xxiii	2 June
1640	vii	E D	19	5	xiiii	24 Maii
1641	viii	C	10 March	25	3 June	13 June
1642	ix	B	23 Febzu.	10	19 Maii	29 Maii
1643	x	A	15	2	xi	xxi
1644	xi	G F	6 March	21	xxx	9 June
1645	xii	E	19 Febzu.	6	xv	25 Maii
1646	xiii	D	11	29 March	vii	xvii
1647	xiiii	C	3 March	18 Apzil	xxvii	6 June
1648	xv	B A	16 Febzu.	2	xi	21 Maii
1649	xvi	G	7	25 March	iii	xiii
1650	xvii	F	27	14 Apzil	xxiii	2 June
1651	xviii	E	12	30 March	viii	18 Maii
1652	xix	D C	3 March	18 Apzil	xxvii	6 June
1653	i	B	23 Febzu.	10	xix	29 Maii
1654	ii	A	8	26 March	iiii	xiiii
1655	iii	G	28	15 Apzil	xxiiii	3 June
1656	iiii	F E	20	6	xv	25 Maii
1657	v	D	11	29 March	vii	xvii
1658	vi	C	24	11 Apzil	xx	xxx
1659	vii	B	16	3	xii	xxii
1660	viii	A G	7 March.	22	xxxi	10 June
1661	ix	F	27 Febzu.	14	xxiii	ii
1662	x	E	12	30 March	viii	18 Maii
1663	xi	D	4 March	19 Apzil	xxviii	7 June
1664	xii	C B	24 Febzu.	10	xix	29 Maii
1665	xiii	A	8	26 March	iiii	xiiii
1666	xiiii	G	28	15 Apzil	xxiiii	3 June
1667	xv	F	20	7	xvi	26 Maii
1668	xvi	E D	5	22 March	30 Apzil	x
1669	xvii	C	24	11 Apzil	20 Maii	xxx
1670	xviii	B	16	3	xii	xxii

To finde Easter for ever.

The golden number.	A	B	C	D	E	F	G
i	Aprill ix.	x	xi	xii	vi	vii	viii
ii	March 26.	xxvii	xxviii	xxix	xxx	xxxi	Aprill i
iii	Aprill xvi	xvii	xviii	xix	xx	xiiii	xv
iiii	Aprill ix	iii	iiii	v	vi	vii	viii
v	March 26.	xxvii	xxviii	xxix	xxxiii	xxiiii	xxv
vi	Aprill xvi	xvii	xi	xii	xiii	xiiii	xv
vii	Aprill ii	iii	iiii	v	vi	Mar. 31	Aprill i
viii	Aprill xxiii.	xxiiii	xxv	xix	xx	xxi	xxii
ix	Aprill ix	x	xi	xii	xiii	xiiii	viii
x	Aprill ii	iii	March 28.	xxix	xxx	xxxi	Aprill i
xi	Aprill xvi	xvii	xviii	xix	xx	xxi	xxii
xii	Aprill ix	x	xi	v	vi	vii	viii
xiii	March 26.	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiiii	Aprill xvi	xvii	xviii	xix	xiii	xiiii	xv
xv	Aprill ii	iii	iiii	v	vi	vii	viii
xvi	March 26.	xxvii	xxviii	xxii	xxiii	xxiiii	xxv
xvii	Aprill xvi	x	xi	xii	xiii	xiiii	xv
xviii	Aprill ii	iii	iiii	v	Mar. 30	xxxi	Aprill i
xix	Aprll xxiii.	xxiiii	xviii	xix	xx	xxi	xxii

¶ When yee have found the Sunday Letter in the uppermost Line, guide your eye down-ward from the same, till yee come right over against the Prime, and there is shewed both what Moneth, and what day of the Moneth Easter falleth that yeare.

¶ Ianuarie

¶ Ianuarie hath xxxi. dayes.

The Moone xxx.

Sunne riseth 7. min. 12. houre
Sunne falleth 4. min. 48.

					Psalmes	MORNING prayer.		EVENING prayer.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xix	1	A	Kalend.	Circumcision.	i	Gen. 17	Rom. ii	Deut. x.	Colos. 2.
viii	2	b	iiii No.		ii	Gen. i	Mat. i	Gen. ii	Rom. i
	3	c	iii No.		iii	iii	ii	iiii	ii
xvi	4	d	prid. No.		iiii	v	iii	vi	iii
	5	e	Nonas.		v	vii	iiii	viii	iiii
	6	f	viii Id.	Epiphanie.	vi	Esay lx.	Luk. iii.	Esay 49	John ii
xiii	7	g	vii Id.		vii	Gen. ix	Mat. v	Gen. xi	Rom. v
ii	8	A	vi Id.	Lucian.	viii	xii	vi	xiii	vi
	9	b	v Id.		ix	xiiii	vii	xv	vii
x	10	c	iiii Id.		x	xvi	viii	xvii	viii
	11	d	iii Id.	Dauid King.	xi	xviii	ix	xix	ix
xviii	12	e	prid. Id.	Solus Aquario.	xii	xx	x	xxi	x
vii	13	f	Idus.	Mungo Bishop	xiii	xxii	xi	xxiii	xi
	14	g	xix kl.	Februarii.	xiiii	xxiiii	xii	xxv	xii
xv	15	A	xviii kl.		xv	xxvi	xiii	xxvii	xiii
iiii	16	b	xvii kl.		xvi	xxviii	xiiii	xxix	xiiii
	17	c	xvi kl.		xvii	xxx	xv	xxxi	xv
xii	18	d	xv kl.	Vrica.	xviii	xxxii	xvi	xxxiii	xvi
i	19	e	xiiii kl.		xix	xxxiiii	xvii	xxxv	i Cor. i
	20	f	xiii kl.	Fabian.	xx	xxxvii	xviii	xxxviii	ii
ix	21	g	xii kl.	Agnes.	xxi	xxxix	xix	xl	iii
	22	A	xi kl.	Vincent.	xxii	xli	xx	xlii	iiii
xvii	23	b	x kl.		xxiii	xliii	xxi	xliiii	v
vi	24	c	ix kl.	Fast.	xxiiii	xlv	xxii	xlvi	vi
	25	d	viii kl.	Conuers. Paul.	xxv	Wisd. i	Act. xxii	Wisd. ii	Act. 26
xiiii	26	e	vii kl.		xxvi	Gen. 47	Mat. 23	Gen. 48	i Cor. 7
iii	27	f	vi kl.		xxvii	xlix	xxiiii	l	viii
	28	g	v kl.		xxviii	Exod. i	xxv	Exod. ii	ix
xii	29	A	iiii kl.		xxix	iii	xxvi	iiii	x
xix	30	b	iii kl.		xxx	v	xxvii	vi	xi
vii	31	c	prid. kl.		xxxi	vii	xxviii	viii	xii

¶ Februarie hath xxviii. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 14. / 4. min. 46. }

					Psalmes	MORNING prayer.		EVENING prayer.	
						1. Lesson.	2. Lesson.	1. Lesson	2. Lesson
	1	D	Kalend.	Fast.	ii	Exod. 9.	Mar. 1.	Exod. x	1 Cor. 13.
xvi	2	e	iiii No.	Purif. of B. Mary.	iii	wisd. 4	ii	wisd. 6.	xiiii
v	3	f	iii No.	Blasii.	iiii	Exod. xi.	iii	Exod. 12	xv
	4	g	prid. No.		v	xiii	iiii	xiiii	xvi
xiii	5	A	Nonas.	Agathe.	vi	xv	v	xvi	2 Cor. 1.
ii	6	b	viii Id.		vii	xvii	vi	xviii	ii
	7	c	vii Id.		viii	xix	vii	xx	iii
	8	D	vi Id.		ix	xxi	viii	xxii	iiii
	9	e	v Id.		x	xxiii	ix	xxiiii	v
xviii	10	f	iiii Id.		xi	xxxii	x	xxxiii	vi
vii	11	g	iii Id.	Sol in piscibus.	xii	xxxiiii	xi	xxxv	vii
	12	A	prid. Id.		xiii	xl	xii	Lev. 9 ¶	viii
xv	13	b	Idus		xiiii	Lev. 12.	xiii	xvi	ix
iiii	14	c	xvi kl.	Valentine.	xv	xviii	xiiii	xix	x
	15	D	xv kl.	March.	xvi	xx	xv	xxi	xi
xii	16	e	xiiii kl.		xvii	xxiii	xvi	xxiiii	xii
	17	f	xiii kl.		xviii	xxv ¶	Luk. di. i	xxvi	xiii
	18	g	xii kl.	Colman.	xix	xxvii	di. i.	Num. b.	Gal. i.
x	19	A	xi kl.		xx	Num. 6.	ii	viii	ii
	20	b	x kl.		xxi	ix	iii	x	iii
xvii	21	c	ix kl.		xxii	xi	iiii	xii	iiii
vi	22	D	viii kl.		xxiii	xiii	v	xiiii	v
	23	e	vii kl.	Fast.	xxiiii	xv	vi	xvi	vi
xiiii	24	f	vi kl.	S. Matthias.	xxv	xvii	vii	xx	Ephes. i.
iii	25	g	v kl.		xxvi	xxi	viii	xxii	ii
	26	A	iiii kl.		xxvii	xxiii	ix	xxiiii	iii
vi	27	b	iii kl.		xxviii	xxv	x	xxvii	iiii
	28	c	prid. kl.		xxix	xxx	xi	xxxi	v

¶ Note that the 25. chapter of Leviticus must be read from verse 35.

¶ Note that the 9. chapter of Leviticus must be read from verse 22. unto verse 12. in the 10. of Leviticus.

¶ March hath xxxi. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 6. min. 18. / 5. min. 42. }

					Psalmes	MORNING prayer.		EVENING prayer.	
						1. Lesson.	2. Lesson.	1. Lesson	2. Lesson.
xix	1	D	Kalend.	David.	xxx	Num. 32	Luk. xii.	Mũ. 35.	Ephe. 6.
viii	2	e	vi. No.	Ceode.	i	xxxvi	xiii	Deut. 1.	Phil. 1.
	3	f	v No.		ii	Deut. ii.	xiiii	iii	ii
xvi	4	g	iiii No.		iii	iiii	xv	v	iii
v	5	a	iii No.		iiii	vi	xvi	vii	iiii
	6	b	prid. No.		v	viii	xvii	ix	Colos. i.
xiii	7	c	Nonas.	Perpetue	vi	x	xviii	xi	ii
ii	8	d	viii Id.		vii	xii	xix	xiii	iii
	9	e	vii Id.		viii	xv	xx	xvi	iiii
x	10	f	vi Id.		ix	xvii	xxi	xviii	i Thes. i
	11	g	v Id.	Const. 3. King.	x	xix	xxii	xx	ii
xviii	12	a	iiii Id.	Gregorie.	xi	xxi	xxiii	xxii	iii
vii	13	b	iii Id.	Sol in Ariete.	xii	xxiii	xxiiii	xxiiii	iiii
	14	c	prid. Id.		xiii	xxv	Iohn i	xxvi	v
xv	15	d	Idus.		xiiii	xxvii	ii	xxviii	2 The. i
iiii	16	e	xvii kl.	Aprilis.	xv	xxix	iii	xxx	ii
	17	f	xvi kl.	Patrick.	xvi	xxxi	iiii	xxxii	iii
xii	18	g	xv kl.	Cyril Bishop.	xvii	xxxiii	v	xxxiii	i. Tim. i
i	19	a	xiiii kl.		xviii	Iosue i.	vi	Iosua ii	ii. iii
	20	b	xiii kl.	Cuthbert Bish.	xix	iii	vii	iiii	iii
ix	21	c	xii kl.	Benedict.	xx	v	viii	vi	v
	22	d	xi kl.		xxi	vii	ix	viii	vi
xvii	23	e	x kl.		xxii	ix	x	x	2 Tim. i
vi	24	f	ix kl.	Fast.	xxiii	xiiii	xi	xx	ii
	25	g	viii kl.	Annun. of Marie	xxiiii	Eccle. ii	xii	Eccle. iii	iii
xviii	26	a	vii kl.		xxv	Iof. xxii	xiii	Iof. 23	iiii
iii	27	b	vi kl.	Init. Reg. Carol.	xxvi	xxiiii	xiiii	Iudg. i	Titus i
	28	c	v kl.		xxvii	Iudg. ii	xv	iii	ii. iii
xi	29	d	iiii kl.		xxviii	iiii	xvi	v	Philem.
	30	e	iii kl.		xxix	vi	xvii	vii	Hebr. i
xix	31	f	prid. Id.		xxx	viii	xviii	ix	ii

¶ April hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 15. / 6. min. 45. }

					Psalmes	MORNING prayer.		EVENING prayer.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson
viii	1	g	Kalend.	Gilbert Bishop.	i	Judg. 10	Joh. 19	Judg. 11	Heb. iii
xvi	2	A	iiii No.		ii	xii	xx	xiii	iiii
v	3	b	iii No.	Richard.	iii	xiiii	xxi	xv	v
	4	c	prid. No.	Ambrose.	iiii	xvi	Acts i	xvii	vi
xiii	5	d	Nonas.		v	xviii	ii	xix	vii
ii	6	e	viii Id.		vi	xx	iii	xxi	viii
	7	f	vii Id.		vii	Ruth 1.	iiii	Ruth 2.	ix
	8	g	vi Id.		viii	iii	v	iiii	x
x	9	A	v Id.		ix	1 Sa. 1.	vi	1 Sa. 2.	xi
xviii	10	b	iiii Id.		x	iii	vii	iiii	xii
vii	11	c	iii Id.	Sol in Tauro.	xi	v	viii	vi	xiii
	12	d	prid. Id.		xii	vii	ix	viii	Jam. 1.
xv	13	e	Idus.		xiii	ix	x	x	ii
iiii	14	f	xviii kl.	Maii.	xiiii	xi	xi	xii	iii
	15	g	xvii kl.		xv	xiii	xii	xiiii	iiii
xii	16	A	xvi kl.		xvi	xv	xiii	xvi	v
i	17	b	xv kl.		xvii	xvii	xiiii	xviii	1 Pet. 1.
	18	c	xiiii kl.		xviii	xix	xv	xx	ii
ix	19	d	xiii kl.	Alphege.	xix	xxi	xvi	xxii	iii
	20	e	xii kl.	Serf Bishop.	xx	xxiii	xvii	xxiiii	iiii
xvii	21	f	xi kl.		xxi	xxv	xviii	xxvi	v
vi	22	g	x kl.		xxii	xxvii	xix	xxviii	2 Pet. 1.
	23	A	ix kl.	S. George.	xxiii	xxix	xx	xxx	ii
xiiii	24	b	viii kl.		xxiiii	xxvi.	xxi	2 Sa. 1.	iii
iii	25	c	vii kl.	Mark Evangelist.	xxv	Eccles. 4	xxii	Eccles. 5	1 Joh. 1.
	26	d	vi kl.		xxvi	2 Sa. 2.	xxiii	2 Sa. 3.	ii
xi	27	e	v kl.		xxvii	iiii	xxiiii	v	iii
	28	f	iiii kl.		xxviii	vi	xxv	vii	iiii
xix	29	g	iii kl.		xxix	viii	xxvi	ix	v
viii	30	A	prid. kl.		xxx	x	xxvii	xi	2,3. Joh.

¶ May hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 36. / 7. min. 24. }

					Pſalmes	MORNING prayer.		EVENING prayer.		
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.	
	1	b	Kalend.	Philip and Jacob.	i	Eccleſ. 7	Acts 8.	Eccleſ. 9	Jude.	
xvi	2	c	vi. No.		ii	2 Sa. 12	xxviii	2 Sa. 13	Rom. 1.	
v	3	d	v. No.	Inv. of the croſſe	iii	xiiii	Mat. 1.	xv	ii	
	4	e	iiii. No.		iiii	xvi	ii	xvii	iii	
xiii	5	f	iii. No.		v	xviii	iii	xix	iiii	
ii	6	g	pꝛid. No.	Iohn Evang.	vi	xx	iiii	xxi	v	
	7	A	Nonas.		vii	xxii	v	xxiii	vi	
x	8	b	viii Id.		viii	xxiiii	vi	1 King. 1	vii	
xviii	9	c	vii. Id.		ix	1 King. 2	vii	iii	viii	
viii	10	d	vi Id.		x	iiii	viii	v	ix	
	11	e	v Id.		xi	vi	ix	vii	x	
	12	f	iiii Id.	Sol in Gemini.	xii	viii	x	ix	xi	
xv	13	g	iii Id.		xiii	x	xi	xi	xii	
iiii	14	A	pꝛid. Id.		xiiii	xii	xii	xiii	xiii	
	15	b	Idus.		xv	xiiii	xiii	xv	xiiii	
xii	16	c	xvii kl.	Iunii.	xvi	xvi	xiiii	xvii	xv	
i	17	d	xvi kl.		xvii	xviii	xv	xix	xvi	
	18	e	xv kl.		xviii	xx	xvi	xxi	1 Cor. 1.	
ix	19	f	xiiii kl.	Dunſtane.	xix	xxii	xvii	2 King. 1	ii	
	20	g	xiii kl.		xx	2 Kin. 2	xviii	iii	iii	
xvii	21	A	xii kl.		xxi	iiii	xix	v	iiii	
vi	22	b	xi kl.		xxii	vi	xx	vii	v	
	23	c	x kl.		xxiii	viii	xxi	ix	vi	
xiiii	24	d	ix kl.		xxiiii	x	xxii	xi	vii	
iii	25	e	viii kl.		xxv	xii	xxiii	xiii	viii	
	26	f	vii kl.	Auguſtine.	xxvi	xiiii	xxiiii	xv	ix	
ii	27	g	vi kl.		xxvii	xvi	xxv	xvii	x	
	28	A	v kl.		xxviii	xviii	xxvi	xix	xi	
xix	29	b	iiii kl.		xxix	xx	xxvii	xxi	xii	
viii	30	c	iii kl.		xxx	xxii	xxviii	xxiii	xiii	
xvi	31	d	pꝛid. kl.			xxxi	xxiiii	Mark 1.	xxv	xiiii

¶ Iune hath xxx. dayes.

The Moone xxix.

Sunne { ryseth / falleth } houre { 3. min. 34. / 8. min. 26. }

					Pſalmes	MORNING prayer.		EVENING prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon
	1	e	Kalend.		i	Ezra. i.	Mar. ii.	Ezra. iii	1 Cor. 15
	2	f	iiii No.		ii	iiii	iii	v	xvi
xiii	3	g	iii No.	Nichomede.	iii	vi	iiii	viii	2 Cor. i.
ii	4	a	prid. No.		iiii	ix	v	x	ii
	5	b	Nonas.	Bonface.	v	Nehe. i.	vi	Nehe. ii.	iii
x	6	c	viii Id.		vi	iiii	vii	v	iiii
xviii	7	d	vii Id.		vii	vi	viii	viii	v
vii	8	e	vi Id.		viii	ix	ix	x	vi
	9	f	v Id.	Columba.	ix	xiii	x	Eſter. i.	vii
	10	g	iiii Id.		x	Eſter 2.	xi	iii	viii
xv	11	a	iii Id.	Barnabe Apoſt.	xi	iiii	Acts iiii	v	Acts xv.
iiii	12	b	prid. Id.	Sol in Cancro.	xii	vi	Mar. xii	vii	2 Cor. 9.
	13	c	Idus.	Solſtit. æſtivum.	xiii	viii	xiii	ix. x	x
xii	14	d	xviii kl.	Julii.	xiiii	Job i.	xiiii	Job 2.	xi
	15	e	xvii kl.		xv	iii	xv	iiii	xii
	16	f	xvi kl.		xvi	v	xvi	vi	xiii
ix	17	g	xv kl.		xvii	vii	Luke i.	viii	Galat. i.
	18	a	xiiii kl.	Coron. Reg. Car.	xviii	ix	ii	x	ii
xvii	19	b	xiii kl.		xix	xi	iii	xii	iii
vi	20	c	xii kl.	Edward.	xx	xiii	iiii	xiiii	iiii
	21	d	xi kl.		xxi	xv	v	xvi	v
xiiii	22	e	x kl.		xxii	xvii	vi	xviii	vi
iii	23	f	ix kl.	Faſt.	xxiii	xix	vii	xx	Ephe. i.
	24	g	viii kl.	Jonn Baptiſt.	xxiiii	Mal. 3.	Mat. 3.	Mal. 4.	Mat. 14.
xi	25	a	vii kl.		xxv	Job 21.	Luke 8.	Job 22.	Ephe. 2.
	26	b	vi kl.		xxvi	xxiii	ix	xxiiii	iii
xix	27	c	v kl.		xxvii	xxv	x	xxvi	iiii
	28	d	iiii kl.	Faſt.	xxviii	xxvii	xi	xxviii	v
viii	29	e	iii kl.	S. Peter Apoſtle.	xxix	xxix	Acts iii	xxx	Acts 4.
xvi	30	f	prid. kl.		xxx	xxxi	Luke xii	xxxii	Ephe. 6.

¶ Iuly hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4.min.34. / 7.min. 26. }

					Pſalmes	MORNING prayer.		EVENING prayer.	
						1.Leſſon.	2.Leſſon.	1.Leſſon.	2.Leſſon.
v	1	g	Kalend.	Vinc. of Marie.	i	Iob 33.	Luke 13	Iob 34.	Phil. i.
	2	a	vi. Mo.		ii	xxxv	xiiii	xxxvi	ii
xiii	3	b	v. Mo.	Martin.	iii	xxxvii	xv	xxxviii	iii
ii	4	c	iiii. Mo.		iiii	xxxix	xvi	xl	iiii
	5	d	iii. Mo.		v	xli	xvii	xlii	Col. i.
x	6	e	pꝛid. Mo.	Palladius.	vi	Pꝛov. 1.	xviii	Pꝛov. 2.	ii
xviii	7	f	Nonas.		vii	iii	xix	iiii	iii
vii	8	g	viii Id.		viii	v	xx	vi	iiii
	9	a	vii Id.		ix	vii	xxi	viii	1. Thes. i
	10	b	vi Id.		x	ix	xxii	x	ii
xv	11	c	v Id.		xi	xi	xxiii	xii	iii
iiii	12	d	iiii Id.	Sol in Leone.	xii	xiii	xxiiii	xiiii	iiii
	13	e	iii Id.		xiii	xv	Iohn i	xvi	v
xi	14	f	pꝛid. Id.		xiiii	xvii	ii	xviii	2 Thes. i
	15	g	Idus.	Swithune.	xv	xix	iii	xx	ii
x	16	a	xvii kl.	Auguſti.	xvi	xxi	iiii	xxii	iii
	17	b	xvi kl.		xvii	xxiii	v	xxiiii	1 Tim. i.
	18	c	xv kl.		xviii	xxv	vi	xxvi	ii. iii
xvii	19	d	xiiii kl.		xix	xxvii	vii	xxviii	iiii
vi	20	e	xiii kl.	Margaret.	xx	xxix	viii	xxx	v
	21	f	xii kl.		xxi	xxxi	ix	Eccleſ. 1.	vi
xii	22	g	xi kl.	Magdalene.	xxii	Eccleſ. 2	x	iii	2 Tim. i.
iii	23	a	x kl.		xxiii	iiii	xi	v	ii
	24	b	ix kl.	Faſt.	xxiiii	vii	xii	viii	iii
xi	25	c	viii kl.	James Apoſtle.	xxv	Eccle. 1.	xiii	Eccle. 2.	iiii
xix	26	d	vii kl.	Anne.	xxvi	Eccleſ. 9	xiiii	Eccle. 10	Titus i
viii	27	e	vi kl.		xxvii	xi	xv	xii	ii. iii
	28	f	v kl.		xxviii	Eſay 1.	xvi	Eſay 2.	Philem
xvi	29	g	iiii kl.		xxix	iii	xvii	iiii	Heb. i
	30	a	iii kl.		xxx	v	xviii	vi	ii
o	31	b	pꝛid. kl.		xxxi	vii	xix	viii	iii

¶ August hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4.min.34. / 7.min.26. }

					Psalmes	MORNING prayer.		EVENING prayer.	
						1.Lesson	2.Lesson.	1.Lesson	2.Lesson
xiii	1	c	Kalend.	Lammas.	i	Esay 9.	Joh.20.	Esay 10	Heb.iii.
ii	2	d	iiii No.		ii	xi	xxi	xii	v
	3	e	iii No.		iii	xiii	Acts 1.	xiiii	vi
x	4	f	pꝛid.No.		iiii	xv	ii	xvi	vii
xviii	5	g	Nonas.		v	xvii	iii	xviii	viii
vii	6	A	viii Id.	Transfigurat.	vi	xix	iiii	xx	ix
	7	b	vii Id.	Name of Jesus.	vii	xxi	v	xxii	x
	8	c	vi Id.		viii	xxiii	vi	xxiiii	xi
xv	9	d	v Id.		ix	xxv	vii	xxvi	xii
iiii	10	e	iiii Id.	Laurence.	x	xxvii	viii	xxviii	xiii
x	11	f	iii Id.		xi	xxix	ix	xxx	Jam. i.
xii	12	g	pꝛid. Id.	Sol in Virgine.	xii	xxxi	x	xxxii	ii
	13	A	Idus.		xiii	xxxiii	xi	xxxiiii	iii
	14	b	xix kl.	Septembris.	xiiii	xxxv	xii	xxxvi	iiii
	15	c	xviii kl.		xv	xxxvii	xiii	xxxviii	v
	16	d	xvii kl.		xvi	xxxix	xiiii	xl	1 Pet. i.
xvii	17	e	xvi kl.		xvii	xli	xv	xlii	ii
vi	18	f	xv kl.		xviii	xliii	xvi	xliiii	iii
	19	g	xiiii kl.		xix	xlv	xvii	xlvi	iiii
xiii	20	A	xiii kl.		xx	xlvii	xviii	xlviii	v
i	21	b	xii kl.		xxi	xlix	xix	l	2 Pet. i.
	22	c	xi kl.		xxii	li	xx	lii	ii
ii	23	d	x kl.	Fast.	xxiii	liii	xxi	liiii	iii
xix	24	e	ix kl.	Bartholom. Apo.	xxiiii	Eccl. 5	xxii	Eccl. 8	1 Joh. i.
viii	25	f	viii kl.		xxv	Esay 55	xxiii	Esay 56	ii
	26	g	vii kl.		xxvi	lvii	xxiiii	lviii	iii
xvi	27	A	vi kl.		xxvii	lix	xxv	lx	iiii
v	28	b	v kl.	Augustine.	xxviii	lxi	xxvi	lxii	v
	29	c	iiii kl.	Behead. of John	xxix	lxiii	xxvii	lxiiii	2,3. Joh.
	30	d	iii kl.		xxx	lxv	xxviii	lxvi	Jude.
xiii	31	e	pꝛid. kl.		xxxi	Jerem. 1	Mark 1	Jerem. 2	Rom. i.

¶ September hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5.min.36. / 6.min. 24. }

					Psalmes	MORNING prayer.		EVENING prayer.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
ii	1	f	Kalend.	Giles.	i	Jerem. 3	Mat. 2.	Jerem. 4	Rom. 2.
	2	g	iiii. No.		ii	v	iii	vi	iii
x	3	A	iii. No.		iii	vii	iiii	viii	iiii
xviii	4	b	prid. No.		iiii	ix	v	x	v
vii	5	c	Nonas.		v	ix	vi	xii	vi
	6	d	viii Id.		vi	xiii	vii	xiiii	vii
	7	e	vii Id.	Enurchus. Bish.	vii	xv	viii	xvi	viii
xv	8	f	vi Id.	Natiu. of Mary.	viii	xvii	ix	xviii	ix
iiii	9	g	v Id.		ix	xix	x	xx	x
	10	A	iiii Id.		x	xxi	xi	xxii	xi
xii	11	b	iii Id.		xi	xxiii	xii	xxiiii	xii
i	12	c	pri. Id.	Sol in Libra.	xii	xxv	xiii	xxvi	xiii
ix	13	d	Idus.		xiii	xxvii	xiiii	xxviii	xiiii
	14	e	xviii kl.	Holy Crosse.	xiiii	xxix	xv	xxx	xv
	15	f	xvii kl.	Æquinoctium	xv	xxxi	xvi	xxxii	xvi
xvii	16	g	xvi kl.	Autumnale.	xvi	xxxiii	xvii	xxxiiii	1 Cor. 1.
vi	17	A	xv kl.	Lambert.	xvii	xxxv	xviii	xxxvi	ii
	18	b	xiiii kl.	Ninian Bishop.	xviii	xxxvii	xix	xxxviii	iii
xiiii	19	c	xiii kl.		xix	xxxix	xx	xl	iiii
iii	20	d	xii kl.	* Fast.	xx	xli	xxi	xlii	v
	21	e	xi kl.	S. Matthew.	xxi	Eccli. 35	xxii	Eccli. 49	vi
xi	22	f	x kl.		xxii	Jere. 43	xxiii	Jere. 44	vii
xix	23	g	ix kl.		xxiii	xlv	xxiiii	xlvi	viii
viii	24	A	viii kl.		xxiiii	xlvii	xxv	xlviii	ix
	25	b	vii kl.	Adaman. Bish.	xxv	xlix	xxvi	l	x
	26	c	vi kl.	Cyprian.	xxvi	li	xxvii	iii	xi
xvi	27	d	v kl.		xxvii	Lam. 1.	xxviii	Lam. 2.	xii
v	28	e	iiii kl.		xxviii	iii	Mark 1	iiii	xiii
xiii	29	f	iii kl.	S. Michael.	xxix	v	ii	Ezek. 2.	xiiii
ii	30	g	pri. kl.	Hierome.	xxx	Ezek. 2.	iii	iiii	xv

¶ October hath xxxi. dayes.

The Moone xxx.

Sunne { riseth } houre { 5. min. 15. } Psalmes
{ falleth } { 6. min. 4. }

							MORNING prayer.		EVENING. prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	A	Kalend.	Remig.	i		Ezek. 5.	Mark 4	Ezek. 6	1 Cor. 16
x	2	b	vi No.		ii		vii	v	viii	2 Cor. 1.
	3	c	v No.		iii		ix	vi	xi	ii
xviii	4	d	iiii No.		iiii		xii	vii	xiii	iii
vii	5	e	iii No.		v		xiiii	viii	xv	iiii
	6	f	prid. No.	Faith.	vi		xvi	ix	xvii	v
xv	7	g	Nonas.		vii		xviii	x	xix	vi
iiii	8	A	viii Id.		viii		xx	xi	xxi	vii
	9	b	vii Id.	Denis.	ix		xxii	xii	xxiii	viii
xi	10	c	vi Id.		x		xxiiii	xiii	xxv	ix
ii	11	d	v Id.		xi		xxviiii	xiiii	xxvi	x
	12	e	iiii Id.	Sol in Scorpio.	xii		xxvi	xv	xxvii	xi
ix	13	f	iii Id.	Edward.	xiii		Dan. i	xvi	Dan. 2	xii
	14	g	prid. Id.		xiiii		iii	Luk. di. i	iiii	xiii
xvii	15	A	Idus.		xv		v	Di. i.	vi	Gal. i.
	16	b	xvii kl.	Novembris.	xvi		vii	ii	viii	ii
vi	17	c	xvi kl.	Etheldrede.	xvii		ix	iii	x	iii
xiii	18	d	xv kl.	Luke Evang.	xviii		xi	iiii	xii	iiii
iii	19	e	xiiii kl.		xix		Hosea i	v	Hosea ii.	v
	20	f	xiii kl.		xx		iii	vi	iiii	vi
xi	21	g	xii kl.		xxi		v	vii	vi	Ephes. i
xix	22	A	xi kl.		xxii		vii	viii	viii	ii
	23	b	x kl.		xxiii		ix	ix	x	iii
viii	24	c	ix kl.		xxiiii		xi	x	xii	iiii
	25	d	viii kl.	Crispine.	xxv		xiii	xi	xiiii	v
xvi	26	e	vii kl.		xxvi		Joel i	xii	Joel ii	vi
v	27	f	vi kl.	Fast.	xxvii		iii	xiii	Amos i.	Phil. i
	28	g	v kl.	Simon and Jud.	xxviii		Amos ii	xiiii	iii	ii
xii	29	A	iiii kl.		xxix		iiii	xv	v	iii
ii	30	b	iii kl.		xxx		vi	xvi	vii	iiii
	31	c	prid. kl.	Fast.	xxxi		Pro. 11.	xvii	Pro. 12.	Col. i

¶ November hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 23. / 4. min. 37. }

						Psalmes	MORNING prayer.		EVENING prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
x	1	d	Kalend.	All Saints.		i	Wisd. 3	Heb. xi. xii	Wisd 5	Rev. 19
	2	e	iiii No.			ii	Amos 8	Luk. 18	Amos 9	Colos. 2
xviii	3	f	iii No.			iii	Obad. 1	xix	Jonah i	iii
viii	4	g	prid. No.			iiii	Jonah ii	xx	iii	iiii
	5	a	Nonas.	Powder-treason.		v	iiii	xxi	Micah i.	1 Thes. i.
xv	6	b	viii Id.	Leonard.		vi	Mica ii	xxii	iii	ii
iiii	7	c	vii Id.			vii	iiii	xxiii	v	iii
	8	d	vi Id.			viii	vi	xxiiii	viii	iiii
xii	9	e	v Id.			ix	Nah. i	John i	Nah. ii	v
x	10	f	iiii Id.			x	Abac. i	ii	Abac. ii	2 Thes. i
i	11	g	iii Id.	S. Martin.		xi	iii	iii	Zeph. i	ii
	12	a	prid. Id.	Sol in Sagit.		xii	Zeph. ii	iiii	iii	iii
	13	b	Idus.	Brice.		xiii	Hag. i	v	Hag. ii	1. Tim. i.
xvii	14	c	xviii kl.	Decembris.		xiiii	Zech. i	vi	Zech. ii	ii. iii
viii	15	d	xvii kl.	Machute.		xv	iii	vii	iiii	iiii
	16	e	xvi kl.	Margaret Q.		xvi	v	viii	vi	v
xiiii	17	f	xv kl.	Hugh Bishop.		xvii	vii	ix	viii	vi
iii	18	g	xiiii kl.			xviii	ix	x	x	2 Tim. i
	19	a	xiii kl.	Nat. of k. Charles		xix	xi	xi	xii	ii
xi	20	b	xii kl.	Edmund King.		xx	xiii	xii	xiiii	iii
xix	21	c	xi kl.			xxi	Mal. i	xiii	Mal. ii	iiii
viii	22	d	x kl.			xxii	iii	xiiii	iiii	Titus i.
	23	e	ix kl.	Cicilie.		xxiii	i Chro. x	xv	¶	ii. iii.
	24	f	viii kl.	Clement.		xxiiii	xiii	xvi	i Chr. 14	Philem.
xvi	25	g	vii kl.			xxv	xv	xvii	xvi	Hebr. i.
v	26	a	vi kl.	Katherine.		xxvi	xvii	xviii	xviii	ii
	27	b	v kl	Ode Virgin.		xxvii	xix	xix	xx	iii
xiii	28	c	iiii kl.			xxviii	xxi	xx	xxii	iiii
ii	29	d	iii kl.	Fast.		xxix	xxviii	xxi	xxix	v
i	30	e	prid. kl.	Andrew Apostle		xxx	ii Chro. i	Acts i	ii Chr. ii	vi

¶ Note that 1 Chronicles 11. is to be read the 23. of November for the first lesson at Evening prayer, unto verse 26.

¶ December hath xxxi. dayes.

The Moone xxx.

Sunne { ryseth / falleth } houre { 7. min. 12. / 4. min. 48. }

					Psalmes	MORNING prayer.		EVENING prayer.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	f	Kalend.		i	2 Chro. v	Acts 2	2 Chro. 6	Hebr. 7.
xviii	2	g	iiii No.		ii	vii	iii	viii	viii
vii	3	A	iii No.		iii	ix	iiii	x	ix
	4	b	prid. No.	Dyostane.	iiii	xi	v	xii	x
xv	5	c	Nonas.		v	xiii	vi	xiiii	xi
iiii	6	d	viii Id.	Nicholas Bish.	vi	xv	di. vii	xvi	xii
	7	e	vii Id.		vii	xvii	di. vii	xviii	xiii
xii	8	f	vi Id.	Conc. of Marie.	viii	xix	viii	xx	Iam. i
i	9	g	v Id.		ix	xxi	ix	xxii	ii
	10	A	iiii Id.		x	xxiii	x	xxiiii	iii
ix	11	b	iii Id.		xi	xxv	xi	xxvi	iiii
	12	c	prid. Id.	Sol in Capric.	xii	xxvii	xii	xxviii	v
xvii	13	d	Idus	Lucy Virgin.	xiii	xxix	xiii	xxx	1 Pet. i
	14	e	xix kl.	Januarii.	xiiii	xxxi	xiiii	xxxii	ii
vi	15	f	xviii kl.		xv	xxxiii	xv	xxxiiii	iii
xiii	16	g	xvii kl.	O sapientia.	xvi	xxxv	xvi	xxxvi	iiii
iii	17	A	xvi kl.		xvii	Esay 47	xvii	Esay 48	v
	18	b	xv kl.		xviii	xlix	xviii	l	2. Pet. i
xi	19	c	xiiii kl.		xix	li	xix	lii	ii
xix	20	d	xiii kl.	Fast.	xx	liii	xx	liiii	iii
	21	e	xii kl.	Thomas Apostle.	xxi	Pro. 23	xxi	Pro. 24	1. Joh. i
viii	22	f	xi kl.		xxii	Esay 55	xxii	Esay 56	ii
	23	g	x kl.		xxiii	lvii	xxiii	lviii	iii
xvi	24	A	ix kl.	Fast.	xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii kl.	Christmas.	xxv	Esay 1x	Luk. ii	Esay vii	Titus 3
	26	c	vii kl.	S. Steven.	xxvi	Pro. 28	Act. 6. 7	Eccle. 4	Acts 7.
xiii	27	d	vi kl.	S. John.	xxvii	Eccles. 5	Revel. i.	vi	Rev. xii
ii	28	e	v kl.	Innocents.	xxviii	Exod. i	Acts xxv	Jer. 31	1 Joh. 5
	29	f	iiii kl.		xxix	Esay 61	xxvi	Esay 62	2 John
x	30	g	iii kl.		xxx	lxiii	xxvii	lxiiii	3 John
	31	A	prid. kl.	Silvester bish.	xxxi	lxv	xxviii	lxvi	Jude

ADvent Sunday is alwaies the neareſt Sunday (whether before or after) to the feaſt of S. Andrew, or that Sunday which falleth upon any day from the twentie ſeventh of November, to the third of December inclusively.

SEptuageſima Sexageſima Quinquageſima Quadrageſima	before Easter	ix viii vii vi	Weekes.
ROgations Whitſunday Trinitie Sunday	after Easter	v vii viii	Weekes.

¶ Theſe to be obſerved for Holy daies, and none other.

THat is to ſay: All Sundayes in the year. The dayes of the Feaſts of the circumciſion of our Lord Jeſus Chriſt. Of the Epiphany. Of the Converſion of S. Paul. Of the Puriſication of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed Virgin. Of S. Mark the Evangeliſt. Munday and Tueſday in Eaſter and Whitſun weeks. Of S. Philip and Jacob the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of S. Barnabas. Of the Nativitie of S. John Baptiſt. Of S. Peter the Apoſtle. Of S. James the Apoſtle. Of S. Bartholomew the Apoſtle. Of S. Matthew the Apoſtle. Of S. Michael the Archangel. Of S. Luke the Evangeliſt. Of S. Simon and Jude Apoſtles. Of All Saints. Of S. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Nativitie of our Lord. Of S. Steven the Martyr. Of S. John Evangeliſt. Of the holy Innocents.

¶ THE

¶ THE ORDER where and how Morning and Evening prayer ſhall be ſaid or ſung.

THE Morning and Evening Prayer ſhall be uſed in the accuſtomed place of the Church, Chappell, or Chancell, except it bee otherwiſe determined by the Ordinarie of the place: and the Chancels ſhall remaine as they have done in times paſt.

AND here is to be noted, that the Presbyter or Miniſter at the time of the Communion, and at other times in his Miniſtration, ſhall uſe ſuch Ornaments in the Church, as are preſcribed, or ſhall be by his Majeſtie, or his Succeſſors, according to the Act of Parliament provided in that behalf.

AN

AN ORDER FOR MORNING PRAYER daily throughout the year.

AT the beginning both of Morning prayer, and likewiſe of Evening prayer, the Presbyter or Miniſter ſhall reade with a loud voyce ſome one of theſe Sentences of the Scriptures that follow. And then he ſhall ſay that which is written after the ſaid Sentences.

CAſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a new heart, and a new ſpirit; for why will ye die? For I have no pleaſure in the death of him that dyeth, ſaith the Lord God: wherefore turn your ſelves, and live. Ezek. 18. 31, 32.

Hide thy face from my ſins; and blot out all mine iniquities. Pſal. 51. 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. Pſal. 51. 17

Rent your heart and not your garments, and turn unto the Lord your God: for hee is gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the evil. Joel 2. 13.

Morning prayer.

Dan. 9. 9, 10. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. Neither have wee obeyed the voyce of the Lord our God, to walk in his lawes which hee set before us, by his servants the prophets.

Prov. 28. 13. He that covereth his sinnes, shall not prosper: but he that confesseth and forsaketh them shall have mercy.

Jer. 10. 24. O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing.

Psal. 143. 2 Enter not into judgement with thy servant: for in thy sight shall no man living be justified.

1 Joh. 1. 8. If we say that we have no sinne, We deceive our selves, and the truth is not in us.



Early beloved brethren, the scripture moveth us in sundry places, to acknowledge and confesse our manifold sins and wickednesse, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end that wee may obtain forgivenesse of the same, by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sins before God: yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske those things which bee requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you as many as be here present, to accompany me with a pure heart and humble voyce, unto the throne of the heavenly grace, saying after me.

Morning prayer.

¶ A generall Confeſſion to be ſaid by all that are preſent after or with the Deacon or Presbyter, all humbly kneeling.

ALmighty and moſt mercifull Father, we have erred and ſtrayed from thy wayes like loſt ſheep, we have followed too much the devices and deſires of our own hearts: we have offended againſt thy holy Lawes, wee have left undone thoſe things which wee ought to have done, and we have done thoſe things which we ought not to have done: and there is no health in us: but thou, O Lord, have mercy upon us miſerable offenders: Spare thou them, O God, which confeſſe their faults: Reſtore thou them that be penitent, according to thy promiſes declared unto mankinde in Chriſt Jeſu our Lord: and grant, O moſt mercifull Father, for his ſake, that we may hereafter live a godly, righteous, and ſober life, to the glory of thy holy Name, and the ſalvation of our own ſouls. Amen.

¶ The Abſolution or Remiſſion of ſinnes to be pronounced by the Presbyter alone, he ſtanding up and turning himſelf to the people, but they ſtill remaining humbly upon their knees.

ALmighty GOD, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſſe and live, and who hath given power and commandement to the Presbyters of his Church the Miniſters of his goſpel, to declare and pronounce to his people being penitent, the abſolution and remiſſion of their ſins: The ſame Almighty GOD pardoneth and abſolveth all them which truly repent, and unfainedly beleeve his holy goſpel. Wherefore wee beſeech him to grant us true repentance and his holy Spirit, that wee may receive from him abſolution from all our ſins, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternall joy, through Jeſus Chriſt our Lord.

The people ſhall anſwer.

Amen.

Morning prayer.

Then ſhall the Presbyter or Miniſter begin the Lords prayer with a loud voyce. And in this, and all other places of the Liturgie, where the laſt words, **for thine is the kingdome, &c.** are expreſſed, the Presbyter ſhall reade them. But in all places where they are not expreſſed, he ſhall end at theſe words, **but deliver us from evil. Amen.**

OUr Father which art in heaven, hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And leade us not into temptation: but deliver us from evil, for thine is the kingdome, the power, and the glory, for ever and ever. Amen.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Presbyter.

O God make ſpeede to ſave us.

Anſwer.

O Lord make haſte to helpe us.

¶ Then all of them ſtanding up, the Presbyter ſhall ſay or ſing.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Praiſe ye the Lord.

Anſwer.

The Lords Name be praiſed.

¶ Then ſhall be ſaid or ſung this Pſalme following.

Venite exultemus Domino. Pſal. 95.

COme let us ſing unto the Lord: let us make a joyfull noiſe to the rock of our ſalvation.

Let us come before his preſence with thankſgiving, and make a joyfull noiſe unto him with pſalmes.

For

Morning prayer.

For the Lord is a great God: and a great King above all gods.

In his hand are the deep places of the earth: the strength of the hills is his also.

The sea is his, and he made it: and his hands formed the drie land.

O come, let us worship and bow down: let us kneel before the Lord our Maker.

For he is our God, and We are the people of his pasture, and the sheep of his hand.

To day if yee will heare his voyce, harden not your heart, as in the provocation: and as in the day of temptation in the wildernesse.

When your fathers tempted me, proved me, and saw my work.

Fourty years long was I grieved with this generation: and said, It is a people that do erre in their heart, and they have not known my wayes.

Unto whom I sware in my wrath, that they should not enter into my rest.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Then shall follow certain Psalmes in order, as they be appointed in a Table made for that purpose, except there be proper Psalms appointed for that day. And as at the end of the *Venite*, so also at the end of every Psalme throughout the yeare, and likewise in the end of *Benedictus*, *Magnificat*, and *Nunc dimittis*, shall bee repeated, **Glory be to the Father, and to the Sonne: and to the holy Ghost.**

And the people shall answer.

As it was in the beginning, is now, and ever shall be: World without end. Amen. Every one standing up at the same.

¶ Then shall be read two Lessons distinctly with a loud voyce, that the people may heare. The first of the Old Testament. The second of the New, like as they be appointed in the Kalender,

except there be proper Leſſons aſſigned for that day. The Preſbyter or Miniſter that readeth the Leſſon ſtanding and turning him ſo, as he may beſt be heard of all ſuch as be preſent. And before every Leſſon, the Presbyter or Miniſter ſhall ſay thus, The firſt, ſecond, third, or fourth Chapter of Geneſis, or Exodus, Saint Matthew, Saint Mark, or other like, as is appointed in the Kalender. And in the end of every Chapter he ſhall ſay, **Here endeth ſuch a Chapter of ſuch a Book.**

And (to the end the people may the better heare) in ſuch places where they do ſing, there ſhall the Leſſons be ſung in a plaine tune, after the manner of diſtinct reading: and likewiſe the Epiſtle and Goſpel.

After the firſt Leſſon, ſhall be ſaid or ſung *Te Deum laudamus* in Engliſh, daily throughout the whole year.

Te Deum laudamus.

WE praiſe thee, O God: wee acknowledge thee to be the Lord.
All the earth doth worſhip thee: the Father everlaſting.
To thee all Angels cry aloud: the heavens and all the powers therein.
To thee Cherubin, and Seraphin: continually doe cry.
Holy, holy, holy: Lord God of Sabaoth.
Heaven and earth are full of the Majeſty: of thy glory.
The glorious company of the Apoſtles: praiſe thee.
The goodly fellowſhip of the Prophets: praiſe thee.
The noble army of Martyrs: praiſe thee.
The holy Church throughout all the world: doth acknowledge thee.
The Father: of an infinite Majeſtie.
Thine honourable, true: and onely Sonne.
Alſo the holy Ghoſt: the Comforter.
Thou art the King of glory: O Chriſt.
Thou art the everlaſting Sonne: of the Father.
When thou tookeſt upon thee to deliver man: thou didſt not abhorre the Virgins wombe.
When thou haddeſt overcome the ſharpneſſe of death: thou

thou diddest open the kingdome of heaven to all beleevers.
Thou sittest at the right hand of God: in the glory of the Father.
We beleeve that thou shalt come: to be our Judge.
We therefore pray thee help thy servants: whom thou hast redeemed with thy precious bloud.
Make them to be numbred with thy Saints: in glory everlasting.
O Lord save thy people: and blesse thine heritage.
Governe them: and lift them up for ever.
Day by day: we magnifie thee.
And we worship thy Name: ever World without end.
Vouchsafe (O Lord:) to keep us this day without sinne.
O Lord have mercy upon us: have mercy upon us.
O Lord let thy mercy lighten upon us: as our trust is in thee.
O Lord in thee have I trusted: let me never be confounded.

Or this Psalme.

THe LORD is my shepherd, I shall not want. Dominus regit me. Psal. 23.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousnesse for his Names sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oyl, my cup runneth over.

Surely goodnesse and mercy shall follow me all the dayes of my life: and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, &c.

Morning prayer.

And after the second Lesson shall be used and said, *Benedictus Dominus Deus Israel* in English, as followeth.

Benedictus. Luke 1. 68.

BLessed be the Lord God of Israel, for he hath visited and redeemed his people,

And hath raised up an horn of salvation for us, in the house of his servant David;

As he spake by the mouth of his holy prophets, which have been since the world began.

That we should be saved from our enemies, and from the hand of all that hate us.

To perform the mercy promised to our fathers, and to remember his holy covenant:

The oath which he sware to our father Abraham, that he would grant unto us,

That we being delivered out of the hands of our enemies, might serve him without fear,

In holinesse and righteousnesse before him, all the dayes of our life.

And thou childe shalt be called the prophet of the highest: for thou shalt go before the face of the LORD, to prepare his wayes;

To give knowledge of salvation unto his people, by the remission of their sinnes,

Through the tender mercie of our God; whereby the day-spring from on high hath visited us,

To give light to them that sit in darknesse, and in the shadow of death, to guide our feet into the way of peace.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Morning prayer.

Or this C. Pſalme.

MAke a joyfull noiſe unto the Lord, all ye lands. Jubilate Deo.

Serve the Lord with gladneſſe: come before his preſence with ſinging.

Know ye that the Lord he is God, it is he that hath made us, and not we our ſelves; we are his people, and the ſheep of his paſture.

Enter into his gates with thankſgiving, and into his courts with praiſe: be thankfull unto him, and bleſſe his Name.

For the Lord is good; his mercy is everlaſting: and his truth endureth to all generations.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Then ſhall be ſaid or ſung the Creede by the Presbyter or Miniſter, and the people ſtanding.

BEleeve in GOD the Father Almightie, maker of heaven and earth: and in Jeſus Chriſt his onely Sonne our Lord, which was conceived by the holy Ghoſt, borne of the Virgin Mary, ſuffered under Ponce Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth on the right hand of God the Father Almightie: from thence he ſhall come to judge the quicke and the dead. I beleeve in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the forgiveneſſe of ſinnes, the reſurrection of the body, and the life everlaſting. Amen.

And after that, theſe prayers following, as well at Evening prayer, as at Morning prayer, all devoutly kneeling, the Presbyter or Miniſter firſt pronouncing with a lowd voyce.

The Lord be with you.

Anſwer.

And with thy ſpirit.

Presbyter.

Morning prayer.

Presbyter.

℣ Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Then the Presbyter, Clerkes, and people, shall say the Lords prayer in English, with a lowd voyce.

OUr Father which art in heaven, hallowed be thy Name. Thy Kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasse against us. And leade us not into temptation: but deliver us from evil, for thine is the kingdome, the power, and the glory, for ever and ever. Amen.

Then the Presbyter standing up, shall say.

O Lord shew thy mercy upon us.

Answer.

And grant us thy salvation.

Presbyter.

O Lord save our King.

Answer.

And mercifully heare us when we call upon thee.

Presbyter.

Endue thy Presbyters and Ministers with righteousnesse.

Answer.

And make thy chosen people joyfull.

Presbyter.

O Lord save thy people.

Answer.

And blesse thine inheritance.

Presbyter.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou, O God.

Presbyter.

O God make clean our hearts within us.

Answer.

Answer.

And take not thy holy Spirit from us.

¶ Then shall follow three Collects: The first of the day, which shall be the same that is appointed at the Communion. The second, for peace. The third, for grace to live well. And the two last Collects shall never alter, but daily bee said at Morning prayer, throughout all the year, as followeth.

The second Collect for peace.

GOD, which art authour of peace, and lover of concord, in knowledge of whom standeth our eternall life, whose service is perfect freedome: defend us thy humble servants in all assaults of our enemies, that wee surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

The third Collect for grace.

O LORD our heavenly Father, Almighty and everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sinne, neither runne into any kinde of danger: but that all our doings may be ordered by thy governance, to do alwayes that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ After this Collect ended, followeth the Letany: and if the Letany be not appointed to be said or sung that morning, then shall next be said the prayer for the Kings Majestie, with the rest of the prayers following at the end of the Letany, and the Benediction.

An order for Evening Prayer

throughout the year.

After the ſentences, exhortation, confeſſion, and abſolution, as is appointed at morning prayer, the Presbyter ſhall ſay or ſing.

OUR Father which art in heaven, hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as wee forgive them that treſpaſſe againſt us. And leade us not into temptation: but deliver us from evil, for thine is the kingdome, the power and the glory, for ever and ever. Amen.

Then likewiſe he ſhall ſay or ſing.

O Lord open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Presbyter.

O God make ſpeede to ſave us.

Anſwer.

O Lord make haſte to helpe us.

Presbyter.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen. All ſtanding up, as often as it is repeated.

Praiſe ye the Lord.

Anſwer.

The Lords Name be praiſed.

Evening prayer.

¶ Then the Pſalmes in order as they be appointed in the Table for Pſalmes, except there be proper Pſalmes appointed for that day. Then a Leſſon of the old Teſtament, as it is appointed likewiſe in the Kalender, except there be proper Leſſons appointed for that day. After that, the *Magnificat* in Engliſh, as followeth.

MY ſoul doth magnifie the LORD, and my ſpirit hath rejoyced in God my Saviour. Magnificat. Luke 1.46.

For he hath regarded the low eſtate of his hand-maiden:

For behold, from henceforth all generations ſhall call me bleſſed.

For he that is mighty hath done to me great things, and holy is his name.

And his mercy is on them that fear him, from generation to generation.

He hath ſhewed ſtrength with his arm, he hath ſcattered the proud, in the imagination of their hearts.

He hath put down the mighty from their ſeats, and exalted them of low degree.

He hath filled the hungry with good things, and the rich he hath ſent emptie away.

He hath holpen his ſervant Iſrael, in remembrance of his mercy, as he ſpake to our Fathers, to Abraham and to his ſeed for ever.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Or elſe this Pſalme.

O Sing unto the LORD a new ſong, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory. Cantate Domino. Pſal. 98.

The Lord hath made known his ſalvation: his righteouſneſſe

teousnesse hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

Make a joyfull noise unto the LORD, all the earth: make a loud noise, and rejoyce, and sing praise.

Sing unto the Lord with the harp: with the harp, and the voice of a psalme.

With trumpets and sound of cornet: make a joyfull noise before the Lord, the King.

Let the sea roar, and the fulnesse thereof: the world, and they that dwell therein.

Let the flouds clap their hands: let the hills be joyfull together,

Before the Lord; for he cometh to judge the earth: with righteousnesse shall he judge the world, and the people with equity.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then a Lesson of the new testament. And after that, *Nunc dimittis* in English, as followeth.

Nunc dimittis. Luke 2.29.

LORD now lettest thou thy servant depart in peace, according to thy word.

For mine eyes have seene thy salvation:

which thou hast prepared before the face of all people:

A light to lighten the Gentiles, and the glory of thy people Israel.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or

Evening prayer.

Or else this Psalme.

GOD be mercifull unto us, and blesse us: and cause his face to shine upon us. Selah. Deus misereatur. Psal. 67.

That thy way may bee known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and governe the nations upon earth. Selah.

Let the people praise thee, O God, let all the people praise thee.

Then shall the earth yeeld her increase; and God, even our own God shall blesse us.

God shall blesse us, and all the ends of the earth shall feare him.

Glory be to the Father, &c. As it was in the, &c.

¶ Then shall follow the Creede, with other prayers, as is before appointed at Morning prayer, after *Benedictus*, and with three Collects. First of the day. The second for peace. The third for aide against all perils, as hereafter followeth: which two last Collects shall be daily said at Evening prayer, without alteration.

¶ The second Collect at Evening prayer.

O God, from whom all holy desires, all good counsels, and all just workes do proceede: give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandements, and also that by thee We being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Jesus Christ our Saviour. Amen.

¶ The third Collect for aide against all perils.

LIghten our darknesse we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Saviour Jesus Christ. Amen.

Then shall follow the prayer for the Kings Majesty, with the rest of the prayers at the end of the Letany, to the Benediction.

In

Quicunque vult.

In the Feasts of Christmas, the Epiphany, Saint Matthias, Pasch or Easter, the Ascension, Pentecost, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Jude, Saint Andrew, and Trinity Sunday, shall be sung or said, immediatly after *Benedictus*, this Confession of our Christian faith, the Presbyter and all the people standing.

Quicunque vult.



Whosoever will bee saved: before all things it is necessary that he hold the Catholique Faith.

Which Faith, except every one doe keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholique Faith is this: that wee worship one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the Majestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father uncreate, the Sonne uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Sonne is God : and the holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as wee be compelled by the Christian veritie: to acknowledge every person by himselfe to be God and Lord.

So are we forbidden by the Catholike Religion : to say there be three Gods, or three Lords.

The Father is made of none : neither created nor begotten.

The Sonne is of the Father alone : not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes : one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore or after other : none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that would be saved : let him thus think of the Trinity.

Furthermore , it is necessary to everlasting salvation: that he also beleeve rightly the incarnation of our Lord Jesus Christ.

For the right faith is , that we beleeve and confesse: that our Lord Jesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds : and man of the substance of his mother, born in the world.

Perfect God and perfect man: of a reasonable soul, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conversion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so he who is God and man is one Christ.

Who suffered for our salvation, descended into hell: rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence hee shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own workes.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholike faith: which except a man beleeve faithfully, he cannot be saved.

Glory be to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: World without end. Amen.

Thus endeth the order of Morning and Evening prayer throughout the whole year.

Here

Here followeth the Letany, to be used after the third Collect at morning prayer, called the Collect for grace, upon Sundayes, Wednesdayes, and Fridayes, and at other times when it shall be commanded by the Ordinarie, and without omission of any part of the other daily service of the Church on those dayes.

GOD the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Sonne Redeemer of the world: have mercy upon us miserable sinners.

O God the Sonne Redeemer of the world: have mercy upon us miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: have mercie upon us miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: have mercie upon us miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: have mercy upon us miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us good Lord, spare thy people whom thou hast redeemed with thy most precious bloud, and be not angry with us for ever.

Spare us good Lord.

From all evil and mischief, from sin, from the crafts

and assaults of the devil, from thy wrath, and from everlasting damnation.

Good Lord deliver us.

From all blindnesse of heart, from pride, vain-glory, and hypocrisie, from envie, hatred and malice, and all uncharitablenesse.

Good Lord deliver us.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the devil.

Good Lord deliver us.

From lightning and tempest, from plague, pestilence, and famine; from battell and murder, and from sudden death.

Good Lord deliver us.

From all sedition and privie conspiracy, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy Word and Commandement.

Good Lord deliver us.

By the mysterie of thy holy Incarnation, by thy holy Nativitie and Circumcision, by thy Baptisme, Fasting, and Temptation.

Good Lord deliver us.

By thine agonie and bloudy sweat, by thy Crosse and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the coming of the holy Ghost.

Good Lord deliver us.

In all time of our adversitie, in all time of our prosperitie, in the houre of death, and in the day of judgement.

Good Lord deliver us.

We sinners do beseech thee to heare us (O Lord God) and that it may please thee to rule and governe thy holy Catholike Church universally in the right way.

We beseech thee to heare us good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy servant CHARLES our most gracious King and Governour.

We beseech thee to heare us good Lord.

That

The Letany.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory.

We beseech thee to heare us good Lord.

That it may please thee to be his defender and keeper, giving him victory over all his enemies.

We beseech thee to heare us good Lord.

That it may please thee to bless and preserve our gracious Queene Mary, Prince Charles, and the rest of the Royall issue.

We beseech thee to heare us good Lord.

That it may please thee to illuminate all Bishops, Presbyters and Ministers of the Church, with true knowledge and understanding of thy Word, and that both by their preaching and living, they may set it forth, and shew it accordingly.

We beseech thee to heare us good Lord.

That it may please thee to endue the Lords of the Counsell, and all the Nobility, with grace, wisedome, and understanding.

We beseech thee to heare us good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute Justice, and to maintaine truth.

We beseech thee to heare us good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to heare us good Lord.

That it may please thee to give to all nations, unitie, peace, and concord.

We beseech thee to heare us good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy Commandements.

We beseech thee to heare us good Lord.

That it may please thee to give to all thy people increase of grace, to heare meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to heare us good Lord.

That it may pleaſe thee to bring into the Way of truth, all ſuch as have erred and are deceived.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that be in danger, neceſſity, and tribulation.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to preſerve all that travell by land or by water, all Women labouring of childe, all ſick perſons and young children, and to ſhew thy pitie upon all priſoners and captives.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to defend and provide for the fatherleſſe children and Widows, and all that be deſolate and oppreſſed.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to have mercy upon all men.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to forgive our enemies, perſecutours and ſlanderers, and to turn their hearts.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time Wee may enjoy them.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſinnes, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beſeech thee to heare us good Lord.

Sonne of God: We beſeech thee to heare us.

Sonne of God: we beſeech thee to heare us.

O Lambe of God, that takeſt away the ſins of the World.

Grant us thy peace.

O Lambe

The Letany.

O Lambe of God, that takeſt away the ſinnes of the World.

Have mercy upon us.

O Chriſt heare us.

O Chriſt heare us.

Lord have mercy upon us.

Lord have mercy upon us.

Chriſt have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

OUr Father which art in heaven, hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And leade us not into temptation: but deliver us from evil. Amen.

Presbyter.

O Lord deal not with us after our ſinnes.

Anſwer.

Neither reward us after our iniquities.

℣ Let us pray.



GOD merciſull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful, mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſſe us: and graciouſly heare us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us be brought to nought, and by the providence of thy goodneſſe they may be diſperſed, that we thy ſervants being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, help us, and deliver us for thy Names ſake.

The Letany.

O God, we have heard with our eares, and our fathers have declared unto us the noble worke that thou didst in their dayes, and in the old time before them.

O Lord arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end.

From our enemies defend us, O Christ.

Graciously looke upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sinnes of thy people.

Favourably with mercy heare our prayers.

O Sonne of David have mercy upon us.

Both now and ever vouchsafe to heare us, O Christ.

Graciously heare us, O Christ, graciously heare us,
O Lord Christ.

Presbyter.

O Lord let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

℣ Let us pray.



We humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names sake, turn from us all those evils that we most justly have deserved: and grant that in all our troubles wee may put our whole trust and confidence in thy mercy, and evermore serve thee in holinesse and pureness of living, to thy honour and glory, through our onely Mediatour and Advocate Jesus Christ our Lord. Amen.

℣ A prayer

The Letany.

¶ A prayer for the Kings Majestie.



LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the onely ruler of Princes, which doest from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold our most gracious Soveraigne Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies, and finally after this life, he may attaine everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A prayer for the Queene, Prince Charles, and the rest of the Royall progeny.



Almighty God, the fountain of all goodnesse, we humbly beseech thee to blesse our gracious Queene Mary, Prince Charles, with the rest of the Royall progeny: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting kingdome through Jesus Christ our Lord. Amen.

¶ A prayer for the holy Clergie.



Almighty and everlasting GOD, who onely workest great and marvellous things, send down upon our Bishops, Presbyters and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truly please thee, poure upon them the continuall dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediatour Jesus Christ. Amen.

¶ A prayer

The Letany.

¶ A prayer to be said in the Ember weeks, for those which are then to be admitted into holy Orders: and is to be read every day of the week, beginning on the Sunday before the day of Ordination.

ALmighty God the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church, give thy grace, We humbly beseech thee, to all those which are to be called to any office and administration in the same: and so replenish them with the truth of thy doctrine and innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

¶ A prayer of Chrysostome.

ALmighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of us thy servants, as may be most expedient for us, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2. Corinth. 13. 13.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

For raine, if the time require.

O God heavenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, and fishes do multiply: Send us, We beseech thee, in this our necessitie, such moderate raine and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For

The Letany.

ℂ For faire Weather.

O LORD GOD which for the sinne of man didst once drown all the World, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: We humbly beseech thee, that although We for our iniquities have worthily deserved this plague of raine and Waters, yet upon our true repentance, thou Wilt send us such Weather, whereby We may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

ℂ In the time of dearth and famine.

O GOD heavenly Father, which by thy Sonne Jesus Christ hast promised to all them that seek thy kingdome, and thy righteousnesse, all things necessary to their bodily substenance: Behold, We beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which We do now most justly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plentie, for the love of Jesus Christ our Lord, to whom With thee and the holy Ghost be all honour and glory, World without end. Amen.

In the time of Warre.

O Almighty GOD, King of all kings, and governour of all things, Whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to bee mercifull unto them that truly repent: save and deliver us, We humbly beseech thee, from the hands of our enemies, abate their pride, asswage their malice, and defeat

their

their devices, that we being armed with thy defence, may bee preserved evermore from all perils, to glorifie thee which art the onely giver of all victorie, through the merits of thy onely Sonne Jesus Christ our Lord. Amen.

¶ In the time of any common plague or sickneſſe.



Almighty GOD, which in thy wrath in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy, didst save the rest: Have pitie upon us miserable sinners, that now are visited with great sickneſſe and mortalitie, that like as thou didst then command thine Angel to cease from punishing: so it may now please thee to withdraw from us this plague and grievous sickneſſe, through Jesus Christ our Lord. Amen.



GOD, whose nature and propertie is ever to have mercy and to forgive, receive our humble petitions: and though we be tied and bound with the chaine of our sinnes, yet let the pitifulneſſe of thy great mercie loose us, for Jesus Christ his sake our Mediatour and Advocate. Amen.

A thankeſgiving for raine.



GOD our heavenly Father, who by thy gracious providence doest cause the former and the latter raine to descend upon the earth, that it may bring forth fruit for the use of man: we give thee humble thanks, that it hath pleased thee in our greatest neceſſitie, to send us at the last a joyfull raine upon thine inheritance, and to refresh it when it was dry, to the great

great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

¶ A thankesgiving for faire Weather.



LORD GOD, who hast justly humbled us by thy punishment of immoderate raine and Waters, and in thy mercy hast relieved and comforted our soules by this seasonable and blessed change of Weather: We praise and glorifie thy holy Name for this thy mercie, and will allwayes declare thy loving kindnesse from generation to generation, through Jesus Christ our Lord. Amen.

¶ A thankesgiving for plentie.



Most mercifull Father, which of thy gracious goodnesse hast heard the devout prayers of thy Church, and turned our dearth and scarcitie into cheapnesse and plentie: We give thee humble thanks for this thy speciall bounty, beseeching thee to continue this thy loving kindnesse unto us, that our land may yeeld us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

¶ A thankesgiving for peace and victory.



Almighty GOD, which art a strong Tower of defence unto thy servants against the face of their enemies: We yeeld thee praise and thankesgiving for our deliverance from those great and apparent dangers, wherewith we were compassed: Wee acknowledge it thy goodnesse, that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies towards us, that all the World may know, that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

¶ A thankes-

The Letany.

¶ A thankesgiving for deliverance from the plague.

O LORD GOD, which hast wounded us for our sinnes, and consumed us for our transgressions by thy late heavy and dreadfull visitation, and now in the midst of judgement remembring mercie, hast redeemed our souls from the jawes of death: Wee offer unto thy Fatherly goodnesse our selves, our souls and bodies, which thou hast delivered, to bee a living sacrifice unto thee, alwayes praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. Amen.

Or this.

WE humbly acknowledge before thee, (O most mercifull Father) that all the punishments which are threatned in thy law, might justly have fallen upon us, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercie, upon our weak and unworthy humiliation, to asswage the noisome pestilence, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings: We offer unto thy divine Majestie the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. Amen.

The

The Collects, Epistles, and Gospels, to be used at the celebration of the Lords Supper, and holy Communion *throughout the year.*

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that wee may cast away the workes of darknesse, and put upon us the armour of light, now in the time of this mortall life, (in the which thy Sonne Jesus Christ came to visite us in great humility) that in the last day when he shall come again in his glorious Majesty, to judge both the quick and the dead, wee may rise to life immortall through him, who liveth and reigneth with thee and the holy Ghost, now and ever. Amen.

The Epistle.

OWe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witnesse, Thou shalt not covet: and if there be any other Commandement, it is briefly comprehended Rom. 13. 8

hended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer then when we beleeved. The night is farre spent, the day is at hand: let us therefore cast off the works of darknesse, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

¶ When the Presbyter or Minister readeth the Gospel, the people shall stand up: And the Presbyter before he beginneth to read the Gospel, shall say thus; **The gospel of our Lord and Saviour Jesus Christ, written in such a Chapter of such an Evangelist, beginning at such a verse.** And the people shall answer; **Glory be to God.**

The Gospel.

Mat. 21. 1. AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall finde an asse tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meeke, and sitting upon an asse, and a colt the foal of an asse. And the disciples went, and did as Jesus commanded them, and brought the asse, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut

down

down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of theeves.

¶ When the Gospel is ended, the Presbyter or Minister shall say; **Here endeth the Gospel.** And the people shall answer; **Thanks be to thee, O Lord.**

And thus at the beginning and ending of the Gospel every Sunday and holy-day in the year; or when elsesoever the Gospel is read.

The second Sunday in Advent.

The Collect.

BLessed Lord, which hast caused all holy scriptures to be written for our learning: Grant that we may in such wise heare them, reade, marke, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Epistle.

WHatsoever things were written aforetime, Rom. 15.4
were written for our learning, that wee through patience and comfort of the scriptures might have hope. Now the God of patience and consolation, grant you to be like minded one towards another, according to Christ Jesus: That ye may with one minde and

one mouth glorifie God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirme the promises made unto the fathers: and that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confesse to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoyce ye Gentiles with his people. And again, Praise the Lord all ye Gentiles, and laud him all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in beleeving, that yee may abound in hope through the power of the holy Ghost.

The Gospel.

Luke 21. 25.

AND there shall bee signes in the Sunne, and in the Moon, and in the Starres, and upon the earth distresse of nations, with perplexity, the sea and the waves roaring, mens hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall bee shaken. And then shall they see the Sonne of man coming in a cloud with power and great glory. And When these things begin to come to passe, then look up, and lift up your heads, for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees, when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, When ye see these things come to passe, know ye that the kingdome of God is nigh at hand. Verily I say unto you, This generation shall not passe away, till all be fulfilled. Heaven and earth shall passe away: but my Words shall not passe away.

¶ The

¶ The third Sunday in Advent.

The Collect.

LORD, we beseech thee give eare to our prayers, and by thy gracious visitation lighten the darknesse of our hearts, by our Lord Jesus Christ. Amen.

The Epistle.

LEt a man so account of us, as of the Ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man bee found faithfull. But with me it is a very small thing that I should be judged of you, or of mans judgement: yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 1 Cor. 4. 1.

The Gospel.

NOw when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which yee do heare and see: The blinde receive their sight, and the lame walk, the lepers are cleansed, and the deaf heare, the dead are raised up, and the poore have the Gospel preached unto them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderneſſe to see? A reed shaken with the winde? But what went yee out for to see? Mat. 11. 2.

The iiij. Sunday in Advent.

A man clothed in ſoft raiment: behold, they that weare ſoft clothing, are in kings houſes. But what went ye out for to ſee: A prophet: yea I ſay unto you, and more then a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.



ORD raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us, that whereas through our ſins and wickedneſſe we be ſore let and hindred, thy bountifull grace and mercy (through the ſatisfaction of thy Sonne our Lord) may ſpeedily deliver us: to whom with thee and the holy Ghoſt, be honour and glory world without end. Amen.

The Epiſtle.

Phil.4.4. REjoyce in the Lord alway: and again I ſay, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be carefull for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and mindes through Chriſt Jeſus.

The Goſpel.

John 1.19. THis is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem, to aſk him, Who art thou: And he confeſſed, and denied not: but confeſſed, I am not the Chriſt. And they asked him, What then: Art thou Elias: And he ſaith, I am not. Art thou that prophet: And he anſwered, No. Then ſaid they unto him, Who art thou, that we may give an anſwer to them that ſent us: What ſayeſt thou of thy ſelf: He ſaid, I am the voice of one crying in the wilderneſſe, Make ſtraight the way of the Lord, as ſaid the prophet

Eſaias.

Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water, but there standeth one among you, whom yee know not, he it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

Christmas day.

The Collect.

ALmighty GOD, which hast given us thy only begotten Sonne to take our nature upon him, and this day to be borne of a pure Virgin: Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, &c.

The Epistle.

GOD who at sundry times, and in divers manners, spake in time past unto the fathers by the Prophets, hath in these last dayes spoken unto us by his Sonne, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightnesse of his glory, and the expresse image of his person, and upholding all things by the word of his power, when he had by himself purged our sinnes, sat down on the right hand of the Majestie on high: being made so much better then the Angels, as he hath by inheritance obtained a more excellent name then they. For unto which of the Angels said he at any time, Thou art my Sonne, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Sonne? And again, when he bringeth in the first-begotten into the world, he saith, And let all the Angels of God worship him. And of the Angels he saith, Who maketh his Angels spirits, and Heb. 1. 1.

his ministers a flame of fire. But unto the Sonne he saith, Thy throne, O God, is for ever and ever, a scepter of righteousnesse is the scepter of thy kingdome: Thou hast loved righteousnesse, and hated iniquity, therefore God even thy God hath anointed thee with the oyl of gladnesse above thy fellows. And, Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment. And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel.

John 1.1. IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darknesse, and the darknesse comprehended it not. There was a man sent from God, whose name was John. The same came for a witnesse, to bear witnesse of the light, that all men through him might beleeve. He was not that light, but was sent to bear witnesse of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sonnes of God, even to them that beleeve on his name: Which were born, not of bloud, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and We beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

¶ Saint

¶ Saint Stevens day.

The Collect.

GRant us, O LORD, to learn to love our enemies, by the example of thy Martyr Saint Steven, who prayed for his persecutours, to thee which livest and reignest, &c.

¶ Then shall follow the Collect of the Nativity, which shall be said every day in the week unto New-years day: but in stead of the words [**and this day to be born**] the Presbyter shall say [**at this time to be born.**]

The Epistle.

BUt Steven being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their eares, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young mans feet, whose name was Saul, and they stoned Steven, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sinne to their charge. And when he had said this, he fell asleep. Acts 7.55.

The Gospel.

BEhold, I send unto you Prophets, and wise men, and scribes; and some of them ye shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from city to city: That upon you may come all the righteous bloud shed upon the earth, from the bloud of righteous Abel, unto the bloud of Zacharias, sonne of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. Matth. 23. 34.

S. Iohn Evangelists day.

O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not: Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

S. Iohn Evangelists day.

The Collect.

MErcifull LORD, we beseech thee to cast thy bright beams of light upon thy Church, that it being lightned by the doctrine of thy blessed Apostle and Evangelist Saint John, may attain to thy everlasting gifts, through Jesus Christ our Lord. Amen.

The Epistle.

1 John 1.1. THat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life: (For the life was manifested, and we have seen it, and bear witnesse, and shew unto you that eternall life which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Sonne Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darknesse at all. If we say that we have fellowship with him, and walke in darknesse, we lye, and do not the truth: But if we walk in the light as he is in the light, we have fellowship one with another, and the bloud of Jesus Christ his Sonne cleanseth us from all sin. If we say that we have no sin, we deceive our selves, and the truth is not in us. If we confesse our sinnes, he is faithfull, and just to forgive us

our

our sins, and to cleanse us from all unrighteousnesse. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel.



Iesus saith unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Iesus loved, following, which also leaned on his breast at supper, and said, LORD, which is he that betrayeth thee? Peter seeing him, saith to Iesus, LORD, and what shall this man do? Iesus saith unto him, If I will that he tarry till I come, What is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not dye: yet Iesus said not unto him, He shall not dye: but, If I will that he tarry till I come, What is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimonie is true. And there are also many other things which Iesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should bee written. John 21. 19.

Innocents day.

The Collect.

Almighty God, whose praise this day the young Innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in us, that in our conversation our life may expresse thy faith, which with our tongues we do confesse, through Iesus Christ our Lord. Amen.

The Epistle.

I Looked, and lo, a Lambe stood on the mount Sion, and with him an hundred fourty and foure thousand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice Revelat. 14. 1.

of

of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the foure beasts, and the elders, and no man could learn that song, but the hundred and fourty and foure thousand, which were redeemed from the earth. These are they which were not defiled with women: for they are virgins: these are they which follow the Lambe whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lambe, and in their mouth was found no guile: for they are without fault before the throne of God.

The Gospel.

Matth. 2. 13.



The angel of the LORD appeareth to Joseph in a dream, saying, Arise, and take the young childe, and his mother, and flee into Egypt, and be thou there untill I bring thee word: for Herod will seek the young childe to destroy him. When he arose, he took the young childe and his mother by night, and departed into Egypt: and was there untill the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Sonne. Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two yeares old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremie the prophet, saying, In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

¶ The

¶ The Sund. after Christm. day.

The Collect.

Almighty God, which hast given, &c. As upon Christmas day.

The Epistle.

NOw I say, that the heir, as long Gal.4.1.
as he is a childe, differeth nothing from a servant, though he be lord of all. But is under tutours and governours, untill the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulnesse of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Sonne into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a sonne; and if a sonne, then an heir of God through Christ.

The Gospel.

THe Book of the generation of JESUS CHRIST, the sonne of David, the sonne of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren. And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram. And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon. And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse. And Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Urias. And Solomon begat Roboam, and Mat.1.1.

Roboam

Roboam begat Abia, and Abia begat Asa. And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias. And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias. And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel. And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David, are fourteen generations: and from David untill the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with childe of the holy Ghost. Then Joseph her husband being a just man, and not willing to make her a publike example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not take unto thee Mary thy wife: for that which is conceived in her, is of the holy Ghost. And she shal bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

(Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with childe, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born son; and he called his name Jesus.

¶ The

¶ The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Sonne to bee circumcised and obedient to the law for man: Grant us the true circumcision of the spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord. Amen.

The Epistle.



BLessed is the man to whom the Lord will not impute sinne. Rom. 4. 8. Cometh this blessednesse then upon the circumcision onely, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousnes. How was it then reckoned? When he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the signe of circumcision, a seal of the righteousnesse of the faith, which he had yet being uncircumcised: that he might be the father of all them that beleeve, though they be not circumcised; that righteousnesse might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our Father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousnesse of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel.

AND it came to passe, as the Angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to passe, which the Lord Luk. 2. 15.

Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this childe. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight dayes were accomplished for the circumcising of the childe, his Name mas called JESUS, which was so named of the angel before he was conceived in the wombe.

¶ If there be any Sunday between the *Epiphany* and the *Circumcision*, then shall be used the same Collect, Epistle, and Gospel at the Communion, which was used upon the day of the *Circumcision*; and so likewise upon every other day from the time of the *Circumcision* to the *Epiphany*.

The Epiphany.

The Collect.

GOD, which by the leading of a starre didst manifest thy only begotten Sonne to the Gentiles: Mercifully graunt, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Ephes. 3. 1. FOr this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mysterie, (as I wrote afore in few words, whereby when ye reade ye may understand my knowledge in the mysterie of Christ) which in other ages was not made known unto the sons of

of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectuall working of his power. Unto me, who am lesse then the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see, What is the fellowship of the mysterie, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisedome of God, according to the eternall purpose which he purposed in Christ Jesus our Lord: in whom we have boldnesse and accesse with confidence by the faith of him.

The Gospel.



NOw when Jesus was born in Bethlehem of Judea, in the dayes of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews: for we have seen his star in the east, and are come to worship him. When Herod the King had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and Scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet; And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young childe, and when ye have found him, bring me Mat. 2. 1.

word

word again, that I may come and worship him also. When they had heard the king, they departed, and lo, the star which they saw in the east, went before them, till it came and stood over where the young childe was. When they saw the star, they rejoyced with exceeding great joy. And when they were come into the house, they saw the young childe with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own countrey another way.

The first Sunday after the Epiphany.

The Collect.

LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. 12. 1. 

Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renuing of your minde, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly then he ought to think, but to think soberly according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we being many are one body in Christ, and every one members one of another.

The ij. Sunday after Epiphany.

The Gospel.

NOw his parents went to Jerusalem every year at the feast of the Passeover. And when hee was twelve year old, they went up to Jerusalem, after the custome of the feast. And when they had fulfilled the dayes; as they returned, the childe Jesus tarried behinde in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a dayes journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to passe, that after three dayes they found him in the temple, sitting in the midst of the Doctours, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Sonne, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Fathers businesse? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisedome and stature, and in favour with God and man. Luk. 2. 41.

The second Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, which doest govern all things in heaven and earth, mercifully heare the supplications of thy people, and grant us thy peace all the dayes of our life, through Jesus Christ our Lord.

The ij. Sunday after Epiphany.

The Epistle.

Rom. 12. 6.



Having then gifts, differing according to the grace that is given to us, whether prophesie, let us prophesie according to the proportion of faith. Or ministery, let us wait on our ministring: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulnesse. Let love be without dissimulation: abhorre that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love, in honour preferring one another. Not slothfull in businesse: fervent in spirit, serving the Lord. Rejoycing in hope, patient in tribulation, continuing instant in prayer. Distributing to the necessitie of saints, given to hospitality. Blesse them which persecute you, blesse and curse not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the same minde one towards another. Minde not high things, but condescend to men of low estate.

The Gospel.

John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine houre is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the maner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brimme.

And

The iij. Sunday after Epiphany.

And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine untill now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples beleeved on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to helpe and defend us, through Christ our Lord. Amen.

The Epistle.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Rom. 12. 16.

The Gospel.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make mee clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed. And Jesus Matth. 8. 1.

saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded, for a testimony unto them. And When Jesus was entred into Capernaum, there came unto him a Centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsie, grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word onely, and my servant shall bee healed. For I am a man under authority, having souldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdome of heaven. But the children of the kingdome shall be cast out into outer darknesse: there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou hast beleeved, so bee it done unto thee. And his servant was healed in the self same houre.

The iiij. Sunday after the Epiphany.

The Collect.

GOD which knowest us to bee set in the midst of so many and great dangers, that for mans frailnesse we cannot alwayes stand uprightly: grant to us the health of body and soule, that all those things which wee suffer for sinne, by thy help wee may well passe and overcome, through Christ our Lord. Amen.

The Epistle.

Rom. 13. 1 LEt every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist,

sist, shall receive to themselves damnation. For rulers are not a terror to good Works, but to the evil: Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good: but if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute Wrath upon him that doth evil. Wherefore ye must needs be subject, not only for Wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues, tribute to Whom tribute is due, custome to Whom custome, fear to Whom fear, honour to Whom honour.

The Gospel.

AND When he was entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: Wee perish. And he saith unto them, Why are ye fearfull, O ye of little faith? Then he arose and rebuked the Windes and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the Windes and the sea obey him? And When he was come to the other side, into the countrey of the Gergesens, there met him two possessed with devils, coming out of the tombes, exceeding fierce, so that no man might passe by that way. And behold, they cried out, saying, What have We to do With thee, Jesus thou Sonne of God? art thou come hither to torment us before the time? And there Was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And When they Were come out, they Went into the herd of swine: Mat. 8. 23.

and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their wayes into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

LORD, we beseech thee to keep thy Church and household continually in thy true religion, that they which do lean onely upon hope of thy heavenly grace, may evermore bee defended by thy mighty power, through Jesus Christ our Lord. Amen.

The Epistle.

Col. 3. 12. PUt on therefore (as the elect of God holy and beloved) bowels of mercies, kindnesse, humblenesse of minde, meeknesse, long-suffering: forbearing one another, and forgiving one another, if any man have a quarrell against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectnesse. And let the peace of God rule in your hearts, to the which also yee are called in one body: and be yee thankfull. Let the word of Christ dwell in you richly in all wisedome, teaching and admonishing one another in psalmes, and hymnes, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoever yee do in word or deed, do all in the name of the LORD JESUS, giving thanks to God and the Father by him.

Sunday called Septuagesima.

The Gospel.

THe kingdome of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemie came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the housholder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemie hath done this. The servants said unto him, Wilt thou then that We go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the Wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather yee together first the tares, and binde them in bundles to burn them: but gather the Wheat into my barn. Matth. 13. 24.

¶ The sixth Sunday (if there be so many) shall have the same Collect, Epistle, and Gospel, that was upon the fifth Sunday.

The Sunday called Septuagesima.

The Collect.

O Lord We beseech thee favourably to heare the prayers of thy people, that We which are justly punished for our offences, may be mercifully delivered by thy goodnesse, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth World without end. Amen.

The Epistle.

KNow yee not that they which run in a race, run all, but one receiveth the prize? So run that yee may obtain. And every man that striveth for the masterie, is temperate in all things: Now, they do it to obtain a corruptible crown, but Wee 1. Cor. 9. 24.

an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the aire: but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I my self should be a cast-away.

The Gospel.

Mat. 20. 1. THe kingdome of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third houre, and saw others standing idle in the market-place, and said unto them, Go yee also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth houre, and did likewise. And about the eleventh houre he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. Hee saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh houre, they received every man a peny. But when the first came, they supposed that they should have received more, and they likewise received every man a peny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one houre, and thou hast made them equall unto us, which have born the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a peny? Take that thine is, and go thy way, I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

¶ The

¶ The Sund. called Sexagesima.

The Collect.

LOrd God, which seest that wee put not our trust in any thing that we do: mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. Amen.

The Epistle.



WEe suffer fooles gladly, seeing yee your selves are wise. For ye suffer if a man bring you into bondage, if a man devoure you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though wee had been weak: howbeit, wherein soever any is bold, I speak foolishly, I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? I speake as a fool, I am more: in labours more abundant: in stripes above measure: in prisons more frequent: in deaths oft. Of the Jews five times received I fourty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack: a night and a day I have been in the deep. In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrey-men, in perils by the heathen, in perils in the city, in perils in the wildernesse, in perils in the sea, in perils among false brethren, in wearinesse and painfulnesse, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 2. Cor. 11. 19.

The

Quinquagesima Sunday.

The Gospel.

Luke 8. 4.

AND when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the wayes side, and it was troden down, and the fowls of the aire devoured it. And some fell upon a rock, and assoon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when hee had said these things, he cried, He that hath eares to heare, let him heare. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdome of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side, are they that heare: then cometh the devil, and taketh away the word out of their hearts, lest they should beleeve and be saved. They on the rock, are they, which when they heare, receive the word with joy; and these have no root, which for a while beleeve, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima.

The Collect.

O Lord, which doest teach us that all our doings without charity are nothing worth: Send thy holy Ghost, and powre into our hearts that most excellent gift of charity, the very bond of peace and all vertues,

vertues, without the which whosoever liveth, is counted dead before thee: Grant this for thine onely Son Jesus Christs sake.

The Epistle.

THough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brasse or a tinkling cymbal. And though I have the gift of prophesie, and understand all mysteries and all knowledge: and though I have all faith, so that I could remove mountains, and have no charitie, I am nothing. And though I bestow all my goods to feed the poore, and though I give my body to be burned, and have not charitie, it profiteth me nothing. Charitie suffereth long, and is kinde: charitie envieth not: charitie vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in iniquitie, but rejoyceth in the truth: beareth all things, beleeveth all things, hopeth all things, endureth all things. Charitie never faileth: but whether there be prophesies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For wee know in part, and wee prophesie in part. But when that which is perfect is come, then that which is in part shall bee done away. When I was a childe, I spake as a childe, I understood as a childe, I thought as a childe: but when I became a man, I put away childish things. For now wee see through a glasse, darkly; but then face to face: now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charitie, these three, but the greatest of these is charitie. 1. Cor. 13. 1.

The

The first day of Lent.

The Gospel.

Luke 18. 31.

IEsus took unto him the twelve, and said unto them, Behold, We go up to Jerusalem, and all things that are written by the prophets concerning the Sonne of man shall bee accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on: And they shall scourge him, and put him to death, and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to passe, that as he was come nigh unto Jericho, a certain blinde man sat by the way side begging: and hearing the multitude passe by, he asked What it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou sonne of David, have mercy on me. And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou sonne of David have mercy on me. And Jesus stood and commanded him to bee brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight, thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

The first day of Lent, commonly called Ashwednesday.

The Collect.

ALmighty and everlasting God, which hatest nothing that thou hast made, and doest forgive the sins of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our sins,

and

and acknowledging our wretchednesse, may obtain of thee the God of all mercy, perfect remission and forgivenesse, through Jesus Christ. Amen.

The Epistle.

TUrn yee even to mee with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart and not your garments, and turne unto the Lord your God: for he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behinde him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemne assembly. Gather the people: sanctifie the congregation: assemble the elders: gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach; that the heathen should rule over them: wherefore should they say among the people, where is their God? Joel. 2. 12.

The Gospel.

MOreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appeare unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face: that thou appeare not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where theeves break through and steal. But lay up for your selves treasures in heaven, where neither Matth. 6. 16.

neither moth nor rust doth corrupt, and where theeves do not break through nor steal. For where your treasure is, there will your heart be also.

¶ From Ashwednesday to the first Sunday in Lent shall be used the same Collect, Epistle and Gospel which were used on Ashwednesday.

The first Sunday in Lent.

The Collect.

O Lord, which for our sakes didst fast fourty dayes and fourty nights: give us grace to use such abstinence, that our flesh being subdued to the spirit, wee may ever obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, Which livest and reignest with the Father and the holy Ghost, one God World without end. Amen.

The Epistle.

2. Cor. 6. 1. WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time: behold, now is the day of salvation) giving no offence in any thing, that the ministery bee not blamed: but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, on the right hand, and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true: as unknown, and yet well known: as dying, and behold, we live: as chastened, and not killed: as sorrowfull, yet alway rejoycing: as poore, yet making many rich: as having nothing, and yet possessing all things.

The

The second Sunday in Lent.

The Gospel.

THen was Jesus led up of the Spirit into the Wildernesse, to be tempted of the devil. And when he had fasted fourty dayes and fourty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinacle of the temple, and saith unto him, If thou be the Son of God cast thy self down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdomes of the world, and the glory of them: and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve. Then the devil leaveth him, and behold, angels came and ministred unto him. Mat. 4. 1.

The second Sunday in Lent.

The Collect.

ALmighty God, which doest see that we have no power of our selves to helpe our selves: keep thou us both outwardly in our bodies, and inwardly in our soules, that we may be defended from all adversities which may happen to the body, and from all evill thoughts which may assault and hurt the soule, through Jesus Christ. Amen.

The

The second Sunday in Lent.

The Epistle.

1. Thess. 4. 1. FUrthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please GOD, so yee would abound more and more. For ye know what commandments we gave you, by the Lord Jesus. For this is the will of God, even your sanctification, that yee should abstain from fornication: that every one of you should know how to possesse his vessel in sanctification and honour: not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanesse, but unto holinesse. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel.

Matth. 15. 21. THen Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Sonne of David, my daughter is grievously vexed with a devil. But hee answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help mee. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth Lord: yet the dogs eat of the crumbes which fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very houre.

¶ The

¶ The third Sunday in Lent.

The Collect.

WEe beseech thee Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majestie, to bee our defence against all our enemies, through Jesus Christ our Lord. Amen.

The Epistle.

BEe yee therefore followers of God, as deare children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour. But fornication, and all uncleannesse, or covetousnesse, let it not bee once named amongst you, as becometh saints: Neither filthines, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdome of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darknesse, but now are ye light in the Lord: walk as children of light, (for the fruit of the Spirit is in all goodnesse, and righteousnesse, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitfull works of darknesse, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore hee saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Ephes. 5. 1.

The third Sunday in Lent.

The Gospel.

Luke 11. 14.



IEsus was casting out a devil, and it was dumbe. And it came to passe when the devil was gone out, the dumbe spake: and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And other tempting him, sought of him a signe from heaven. But he knowing their thoughts, said unto them, Every kingdome divided against it self is brought to desolation: and a house divided against a house, falleth. If Satan also bee divided against himself, how shall his kingdome stand: because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sonnes cast them out: therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdome of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace. But when a stronger then he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked then himself, and they enter in, and dwell there, and the last state of that man is worse then the first. And it came to passe as hee spake these things, a certain woman of the company lift up her voyce, and said unto him, Blessed is the wombe that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that heare the word of God and keep it.

¶ The

¶ The fourth Sunday in Lent.

The Collect.

GRant wee beseech thee Almighty God, that wee which for our evill deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ. Amen.

The Epistle.

TEll me, yee that desire to bee under the law, do ye not heare the law? For it is written, that Abraham had two sonnes, the one by a bond-maid, the other by a free-woman. But hee who was of the bond-woman, was born after the flesh: but he of the free-woman was by promise. Which things are an allegorie; for these are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all. For it is written, Rejoyce thou barren that bearest not; break forth and cry, thou that travaillest not: for the desolate hath many moe children then she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her sonne: for the sonne of the bond-woman shall not be heir with the sonne of the free-woman. So then, brethren, wee are not children of the bond-woman, but of the free. Gal. 4. 21.

The Gospel.

JEsus went over the sea of Galilee, which is the sea of Tiberias: and a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And John 6. 1.

the passeover a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grasse in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

We beseech thee Almighty God, mercifully to looke upon thy people, that by thy great goodnesse they may bee governed and preserved evermore both in body and soule, through Jesus Christ our Lord. Amen.

The Epistle.

Heb. 9. 11. CHrist being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: Neither by the bloud of goats and calves: but by his own bloud he entred in once into the holy place, having obtained eternall redemption for us. For if

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the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternall Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediatour of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternall inheritance.

The Gospel.

WHich of you convinceth me of sinne? And if I say the truth, why do ye not beleeve me? He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God. Then answered the Jews, and said unto him, Say We not well that thou art a Samaritane, and hast a devil? Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me. And I seek not mine own glory, there is one that seeketh and judgeth. Verily verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater then our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him, but I know him: and if I should say, I know him not, I shall bee a liar like unto you: but I know him and keep his saying. Your father Abraham rejoyced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. Joh. 8.46.

¶ Sunday next before Easter.

The Collect.

ALmighty and everlasting God, which of thy tender love towards man, hast sent our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Crosse, that all mankind should follow the example of his great humility: mercifully grant that wee both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The Epistle.

Phil. 2. 5.

LEt this minde be in you, which was also in Christ Jesus: Who being in the forme of God, thought it not robbery to be equall with God: But made himself of no reputation, and took upon him the forme of a servant, and was made in the likenesse of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the crosse. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bowe, of things in heaven, and things in earth, and things under the earth: and that every tongue should confesse, that Jesus Christ is Lord, to the glory of God the Father.

The Gospel.

Mat. 26. 1.

AND it came passe, when Jesus had finished all these sayings, hee said unto his disciples, Yee know that after two dayes is the feast of the passeover, and the Sonne of man is betrayed to bee crucified. Then assembled together the chiefe priests, and the Scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there bee an uprore among the people. Now when Jesus

Sunday next before Easter.

Jesus was in Bethanie, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as hee sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poore. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poore alwayes with you, but me ye have not alwayes. For in that she hath poured this ointment on my body, she did it for my buriall. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memoriall of her. Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirtie pieces of silver. And from that time he sought opportunitie to betray him. Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that wee prepare for thee to eat the passeover? And he said, Go into the citie to such a man, and say unto him, The master saith, My time is at hand, I will keep the passeover at thy house with my disciples. And the disciples did as Jesus had appointed them, and they made readie the passeover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowfull, and began everie one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born. Then Judas, which betraied him, answered, and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my

body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my bloud of the new testament which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, untill that day when I drink it new with you in my Fathers kingdome. And when they had sung an hymne they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee: likewise also said all the disciples. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him, Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy. Then saith he unto them, My soul is exceeding sorrowfull, even unto death: tarry ye here and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could yee not watch with me one houre? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not passe away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavie. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh hee to his disciples, and saith unto them, Sleep on now, and take your rest, behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let us be going: behold,

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he is at hand that doth betray me. And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people. Now he that betrayed him, gave them a signe, saying, Whomsoever I shall kisse, that same is he, hold him fast. And forthwith he came to Jesus, and said, Hail master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priests, and smote off his eare. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more then twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same houre said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and yee laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off, unto the high priests palace, and went in, and sat with the servants to see the end. Now the chief priests and elders, and all the councel, sought false witnesse against Jesus to put him to death, but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three dayes. And the high priest arose, and said unto him, Answerest thou nothing? What is it, which these witnesse against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou bee the Christ the Sonne of God. Jesus saith unto him,

Thou

Thou hast said: nevertheless I say unto you, Hereafter shall yee see the Sonne of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemie, what further need have we of witnesses? behold, now yee have heard his blasphemie. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffetted him, and others smote him with the palms of their hands, saying, Prophesie unto us, thou Christ, who is he that smote thee? Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediatly the cock crew. And Peter remembred the words of Jesus, which said unto him, Before the cock crow, thou shalt denie me thrice. And he went out, and wept bitterly. When the morning was come, all the chief priests and elders of the people, took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the Governour. Then Judas which had betrayed him, when hee saw that hee was condemned, repented himself, and brought again the thirtie pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent bloud. And they said, What is that to us? see thou to that. And hee cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawfull for to put them into the treasury, because it is the price of bloud. And they took counsel, and bought with them the potters field, to bury strangers in.

Wherefore

Wherefore that field was called, The field of bloud unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witnesse against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envie they had delivered him. When hee was set down on the judgement seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him. But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, What evil hath he done? But they cried out the more, saying, Let him bee crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, hee took water, and washed his hands before the multitude, saying, I am innocent of the bloud of this just person: see ye to it. Then answered all the people, and said, His bloud be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered

him

him to be crucified. Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his crosse. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vineger to drinke, mingled with gall: and when hee had tasted thereof, hee would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there: and set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two theeves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three dayes, save thy self: if thou bee the Sonne of God, come down from the crosse. Likewise also the chief priests mocking him, with the Scribes and Elders, said, Hee saved others, himself hee cannot save: if hee bee the King of Israel, let him now come down from the crosse, and wee will beleeve him. He trusted in God, let him deliver him now if hee will have him: for hee said, I am the Sonne of God. The theeves also which were crucified with him, cast the same in his teeth. Now from the sixth houre there was darkneſſe over all the land unto the ninth houre. And about the ninth houre Jesus cryed with a loud voyce, saying, Eli, Eli, lama sabachthani, that is to say, My GOD, my GOD, why

why hast thou forsaken mee? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straight way one of them ran, and took a spunge, and filled it with vineger, and put it on a reed, and gave him to drink. The rest said, Let bee, let us see whether Elias will come to save him. Jesus, when hee had cried again with a loud voyce, yeelded up the ghost. And behold, the vail of the temple was rent in twain, from the top to the bottome, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his Resurrection, and went into the holy city, and appeared unto many. Now when the Centurion, and they that were with him, watching Jesus, saw the earth-quake, and those things that were done, they feared greatly, saying, Truely this was the Sonne of God. And many women were there (beholding afarre off) which followed Jesus from Galilee, ministring unto him. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

WHo is this that cometh from Edom, with dyed garments from Bozrah: this that is glorious in his apparel, travelling in the greatnes of his strength: I that speak in righteousnesse, mighty to save. Wherefore art thou red in thine apparell, and thy garments like him that treadeth in the wine-fat? I have troden the wine-presse alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their bloud shall be sprinkled upon my garments, and I will stain all my raiment. Isa. 63. 1.

For

Munday before Easter.

For the day of vengeance is in mine heart, and the yeare of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto mee, and my fury, it upheld mee. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodnesse towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely, they are my people, children that will not lie: so he was their saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity hee redeemed them, and he bare them, and carried them all the dayes of old. But they rebelled, and vexed his holy spirit: therefore he was turned to be their enemy, and he fought against them. Then hee remembred the dayes of old, Moses and his people, saying, Where is he that brought them up out of the sea, with the shepherd of his flock? Where is he that put his holy spirit within him? That led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wildernesse, that they should not stumble? as a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people, to make thy self a glorious name. Look down from heaven, and behold from the habitation of thy holinesse and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies towards mee? are they restrained? Doubtlesse thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer, thy name is from everlasting. O Lord, why hast thou made us to erre from thy wayes? and hardened our heart from thy fear? Return

for

for thy servants sake, the tribes of thine inheritance. The people of thy holinesse have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never barest rule over them, they were not called by thy Name.

The Gospel.



After two dayes, was the feast of the passeover, and of unleavened bread: and the chief priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. Marke 14. 1. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster box of oyntment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the oyntment made? For it might have been sold for more then three hundred pence, and have been given to the poore: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poore with you alwayes, and whensoever yee will ye may do them good: but me ye have not alwayes. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memoriall of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passeover, his disciples said unto him, Where wilt thou that we go and prepare, that

thou

thou mayest eat the passeover: And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whersoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passeover with my disciples: And hee will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passeover. And in the evening hee cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowfull, and to say unto him, one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Sonne of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when hee had given thanks, he gave it to them: and they all drank of it. And hee said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, untill that day that I drink it new in the kingdome of God. And when they had sung an hymne, they went out into the mount of Olives. And Jesus saith unto them, All yee shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And

they

they came to a place which was named Gethsemani, and he saith to his disciples, Sit ye here, while I shall pray. And hee taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowfull unto death: tarry yee here, and watch. And hee went forward a little, and fell on the ground, and prayed, that if it were possible the houre might passe from him. And hee said, Abba, Father, All things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one houre? Watch ye and pray, lest yee enter into temptation: the spirit truly is ready, but the flesh is weak. And again hee went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the houre is come, behold, the Sonne of man is betrayed into the hands of sinners. Rise up, let us go; lo, hee that betrayeth mee is at hand. And immediatly, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief Priests, and the Scribes, and the Elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kisse, that same is he; take him, and leade him away safely. And assoon as hee was come, hee goeth straightway to him, and saith, Master, Master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his eare. And Jesus answered and said unto them, Are yee come out as against a thief, with swords and with staves, to take mee? I was daily with you in the temple, teaching, and yee took mee not: but the scriptures must bee fulfilled. And they all forsooke him, and fled.

And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest, and with him were assembled all the chief priests and the elders, and the Scribes. And Peter followed him afarre off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the councell sought for witnesse against Jesus to put him to death, and found none. For many bare false witnesse against him, but their witnesse agreed not together. And there arose certain and bare false witnesse against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three dayes I will build another made without hands. But neither so did their witnesse agree together. And the high priest stood up in the mids, and asked Jesus, saying, Answerest thou nothing? What is it which these witnesse against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Sonne of the blessed? And Jesus said, I am: and ye shall see the Sonne of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need wee any further witnesses? We have heard the blasphemie: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest. And when she saw Peter warming himself, shee looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again

to

to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew: and Peter called to minde the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

The Epistle.



THe LORD God hath opened Esa.50.5.
mine eare, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not bee ashamed. He is neare that justifieth me, who will contend with me: let us stand together: who is mine adversary: let him come neare to mee. Behold, the Lord God will help me, who is hee that shall condemne me: lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darknesse, and hath no light: let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compasse your selves about with sparks: walk in the light of your fire, and in the sparks that yee have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

Tuesday before Easter.

The Gospel.

Mark 15.1. AND straightway in the morning the chief priests held a consultation with the elders and Scribes, and the whole councel, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witnesse against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as hee had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (For he knew that the chief priests had delivered him for envie) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom yee call the king of the Jews? And they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath hee done? And they cried out the more exceedingly, Crucifie him. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when hee had scourged him, to be crucified. And the souldiers led him away into the hall, called Pretorium, and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

And

And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compell one Simon a Cyrenian, Who passed by, coming out of the countrey, the father of Alexander and Rufus, to bear his crosse. And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull. And they gave him to drink, Wine mingled with myrrhe: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third houre, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucifie two theeves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three dayes, save thy self, and come down from the crosse. Likewise also the chief priests mocking, said among themselves with the Scribes, He saved others, himself he cannot save. Let Christ the king of Israel descend now from the crosse, that we may see and beleeve: and they that were crucified with him, reviled him. And when the sixth houre was come, there was darkenesse over the whole land, untill the ninth houre. And at the ninth houre Jesus cried with a loud voyce, saying, Eloi, Eloi, lamasabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a spunge full of vineger, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain, from the top to the bottome. And when the Centurion which stood over against him, saw that he so cried out, and gave up the ghost, hee said, Truly this man was the Sonne of God. There were also women looking on afarre off,

among whom was Marie Magdalene, and Marie the mother of James the lesse; and of Joses, and Salome. Who also when he was in Galilee, followed him, and ministred unto him, and many other women which came up with him unto Jerusalem. And now when the even was come (because it was the preparation, that is, the day before the sabbath) Joseph of Arimathea, an honourable counseller, which also waited for the kingdome of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were alreadie dead, and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewen out of a rock, and rolled a stone unto the doore of the sepulchre. And Mary Magdalene, and Marie the mother of Joses, beheld where he was laid.

VVednesday before Easter.

The Epistle.

Heb. 9. 16. 

Here a testament is, there must also of necessitie be the death of the testatour. For a testament is of force after men are dead: otherwise it is of no strength at all whilest the Testatour liveth. Whereupon, neither the first testament was dedicated without bloud. For when Moses had spoken everie precept to all the people, according to the law, he took the bloud of calves and of goats, with water and scarlet wooll, and hyssop, and sprinkled both the book and all the people, saying, This is the bloud of the testament which God hath enjoyned unto you. Moreover, he sprinkled with bloud both the tabernacle, and all the vessels of the ministerie. And almost all things are by the law purged with bloud: and without shedding

shedding of bloud is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices then these. For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appeare in the presence of God for us. Nor yet that he should offer himself often, as the high priest entreth into the holy place, every year with bloud of others: for then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sinne by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sinnes of many, and unto them that look for him shall he appeare the second time, without sinne, unto salvation.

The Gospel.



NOw the feast of unleavened bread drew nigh, which is called the passeover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief Priests and Captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passeover must bee killed. And hee sent Peter and John, saying, Go and prepare us the passeover, that we may eat. And they said unto him, where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into Luke 22. 1.

the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where hee entreth in. And yee shall say unto the good man of the house, The Master saith unto thee, Where is the Guest-chamber where I shall eat the passeover with my disciples? And hee shall shew you a large upper room furnished, there make ready. And they went and found as hee had said unto them: and they made ready the passeover. And when the houre was come, he sat down, and the twelve Apostles with him. And hee said unto them, With desire I have desired to eat this passeover with you before I suffer. For I say unto you, I will not any more eat thereof, untill it be fulfilled in the kingdome of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, untill the kingdome of God shall come. And hee took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my bloud, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Sonne of man goeth as it was determined, but Wo unto that man by whom hee is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactours. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with mee in my temptations. And I appoint unto you a kingdome, as my Father hath appointed unto me: that yee may eat and drink at my table in my kingdome,

dome, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison, and to death. And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice denie that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine bee done. And there appeared an angel unto him from heaven, strengthening him. And being in an agonie, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew neare unto Jesus, to kisse him. But Jesus said unto him, Judas, betrayest thou the Sonne of man with a kisse? When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high

priest,

priest, and cut off his right eare. And Jesus answered and said, Suffer ye thus farre. And he touched his eare, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves: When I was daily with you in the temple, ye stretched forth no hands against me: but this is your houre, and the power of darknesse. Then took they him, and led him, and brought him into the high priests house. And Peter followed afarre off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one houre after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediatly while he yet spake, the cock crew. And the Lord turned, and looked upon Peter: and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt denie me thrice. And Peter went out, and wept bitterly. And the men that held Jesus, mocked him, and smote him. And when they had blindefolded him, they stroke him on the face, and asked him, saying, Prophesie, Who is it that smote thee? And many other things blasphemously spake they against him. And assoon as it was day, the elders of the people, and the chief Priests and the Scribes came together, and led him into their councel, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not beleeve. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witnesse? for we our selves have heard of his own mouth.

¶ Thursday before Easter.

The Epistle.



NOw in this that I declare unto you, I praise you not, that you come together not for the better, but for the worse. For first of all, when yee come together in the church, I heare that there be divisions among you, and I partly beleeve it. For there must be also heresies among you, that they which are approved, may bee made manifest among you. When ye come together therefore into one place, this is not to eat the Lords supper. For in eating every one taketh before other, his own supper: and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or, despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my bloud: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the bodie and bloud of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this cause many are weak and sickly among you, and many sleep. For if we would judge our selves, we should not bee judged. But when we are judged wee are chastened of the Lord, that wee should not be condemned with the world. Wherefore

1 Cor. 11. 17.

my

my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home, that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel.

Luke 23.1. THe whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? And hee answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I finde no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jury, beginning from Galilee to this place. When Pilate heard of Galilee, hee asked whether the man were a Galilean. And assoon as he knew that he belonged unto Herods iurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then hee questioned with him in many words, but he answered him nothing. And the chief priests and Scribes stood and vehemently accused him. And Herod with his men of warre set him at naught, and mocked him, and arayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing

thing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessitie he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder was cast in prison) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucifie him, crucifie him. And he said unto them the third, time, Why, What evil hath he done? I have found no cause of death in him, I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the crosse, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the dayes are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the drie? And there were also two other malefactours led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactours, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding, and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God. And the souldiers also mocked him,

coming

coming to him, and offering him vineger, and saying, If thou be the king of the Jews, save thy self. And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactours, which were hanged, railed on him, saying, If thou be Christ, save thy self and us. But the other answering, rebuked him, saying, Doest not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amisse. And he said unto Jesus, Lord, remember me when thou comest into thy kingdome. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth houre, and there was a darknesse over all the earth untill the ninth houre. And the sunne was darkened, and the vail of the temple was rent in the mids. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afarre off beholding these things. And behold, there was a man named Joseph, a counseller, and he was a good man, and a just: (The same had not consented to the counsell and deed of them) he was of Arimathea, a city of the Jews (who also himself waited for the kingdome of God) This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewen in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments, and rested the sabbath-day, according to the commandement.

¶ On

¶ On good Friday.

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the crosse, who liveth and reigneth with thee, and the holy Ghost, now, and for ever. Amen.

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers which we offer before thee, for all estates of men in thy holy Church, that every member of the same in his vocation and ministery, may truly and worthily serve thee, through our Lord Jesus Christ. Amen.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home (blessed Lord) to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth, &c.

The Epistle.

THe law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered: because that the worshippers once purged, should have had no more conscience of sinnes. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats, should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast Heb. 10. 1.

hast thou prepared me: in burnt-offerings, and sacrifices for sinne thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is Written of me) to do thy Will O God. Above, When he said, Sacrifice, and offering and burnt-offerings, and offering for sinne thou wouldest not, neither hadst pleasure therein, which are offered by the law: then said he, Lo, I come to doe thy will: (O God) Hee taketh away the first, that hee may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministring and offering oftentimes the same sacrifices Which can never take away sinnes. But this man after he had offered one sacrifice for sinnes for ever, sat down on the right hand of God: From henceforth expecting till his enemies bee made his foot-stool. For by one offering he hath perfected for ever them that are sanctified. Whereof the holy Ghost also is a Witnesse to us: for after that hee had said before, This is the covenant that I will make with them after those dayes, saith the LORD: I will put my lawes into their hearts, and in their mindes Will I Write them: and their sinnes and iniquities will I remember no more. Now, where remission of these is, there is no more offering for sinne. Having therefore, brethren, boldnesse to enter into the holiest by the bloud of Jesus, by a new and living way which hee hath consecrated for us, through the vail, that is to say, his flesh: and having an high priest over the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without Wavering: (for he is faithfull that promised) And let us consider one another to provoke unto love, and to good Works. Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching.

The

On good Friday.

The Gospel.



WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which hee entred, and his disciples. And Judas also which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples. Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek yee? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them. Assoon then as he had said unto them, I am he, they went backward and fell to the ground. Then asked he them again, whom seek yee? and they said, Jesus of Nazareth. Jesus answered, I have told you that I am hee. If therefore yee seek me, let these go their way, that the saying might bee fulfilled which he spake, Of them which thou gavest me, have I lost none. Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right eare: the servants name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drinke it? Then the band, and the captain, and officers of the Jews took Jesus, and bound him, and led him away to Annas first (for he was father in law to Caiaphas) which was the high priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the doore without. Joh. 18. 1.

On good Friday.

Then went out that other disciple which was known unto the high priest, and spake unto her that kept the doore, and brought in Peter. Then saith the damsell that kept the doore unto Peter, Art not thou also one of this mans disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews alwayes resort, and in secret have I said nothing. Why askest thou mee? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by, stroke Jesus with the palme of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witnesse of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest (being his kinsman whose eare Peter cut off) saith, Did not I see thee in the garden with him? Peter then denied again, and immediatly the cock crew. Then led they Jesus from Caiaphas, unto the hall of judgement: and it was early, and they themselves went not into the judgment hall, lest they should bee defiled: but that they might eat the passeover. Pilate then went out unto them, and said, What accusation bring you against this man? They answered and said unto him, If hee were not a malefactour, we would not have delivered him up unto thee. Then said Pilate unto them, Take yee him and judge him according to your law. The Jews therefore said unto him, It is not lawfull for us to put any man to death: that the saying of Jesus might be fulfilled, which hee spake, signifying What death hee should die.

Then

On good Friday.

Then Pilate entred into the judgement hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me? Pilate answered, Am I a Jew? thine one nation, and the chief priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdome is not of this world: if my kingdome were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdome not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witnesse unto the truth: every one that is of the truth, heareth my voyce. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I finde in him no fault at all. But ye have a custome, that I should release unto you one at the passeover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail king of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe: and Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I finde no fault in him. The Jews answered him, Wee have a law, and by our law he ought to die, because he made himself the Sonne of God. When Pilate therefore heard that saying, hee was the more afraid. And went again into the judgement hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer. Then saith Pilate unto him,

On good Friday.

Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee? Jesus answered, thou couldest have no power at all against mee, except it were given thee from above: therefore hee that delivered mee unto thee hath the greater sinne. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesars friend: Whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that saying, hee brought Jesus forth, and sat down in the judgement seat, in a place that is called the pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passeover, and about the sixth houre: and hee saith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests answered, We have no king but Cesar. Then delivered he him therefore unto them to bee crucified: and they took Jesus and led him away. And he bearing his crosse, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha. Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the crosse: and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, and Greek, and Latine. Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews, but that he said, I am king of the Jews. Pilate answered, What I have written, I have written. Then the souldiers, when they had crucified Jesus, took his garments (and made foure parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and

for

for my vesture they did cast lots. These things therefore the souldiers did. Now there stood by the crosse of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy sonne. Then saith he to the disciple, Behold thy mother. And from that houre that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vineger: and they filled a spunge with vineger, and put it upon hyssope, and put it to his mouth. When Jesus therefore had received the vineger, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore because it was the preparation, that the bodies should not remain upon the crosse on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that hee was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came there out, bloud and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might beleeve. For these things were done, that the scripture should bee fulfilled, A bone of him shall not bee broken. And again another scripture saith, They shall look on him whom they pierced. And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that hee might take away the body of Jesus; and Pilate gave him leave: he came therefore and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrhe and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

Easter Even.

Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews preparation day, for the sepulchre was nigh at hand.

Easter Even.

The Collect.

Most gracious God, look upon us in mercy, and grant that as we are baptised into the death of thy Sonne our Saviour Jesus Christ; so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave: that as Christ was raised up from the dead by the glory of thee, O Father, so wee also may walk in newnesse of life, but our sins never bee able to rise in judgement against us, and that for the merit of Jesus Christ that died, was buried, and rose again for us. Amen.

The Epistle.

1 Pet. 3. 17.

IT is better, if the will of God bee so, that ye suffer for well doing, then for evil doing. For Christ also hath once suffered for sins, the just for the unjust: (that hee might bring us to God) being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the dayes of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water. The like figure whereunto, even baptisme, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the Resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

The

Easter day.

The Gospel.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple: he went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tombe, which he had hewen out in the rock: and he rolled a great stone to the dooze of the sepulchze, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchze. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, While he was yet alive, After thzee dayes I will rise again. Command therefoze that the sepulchze be made sure untill the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last errour shall be wozse then the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchze sure, sealing the stone, and setting a watch. Matth. 27. 57.

EASTER DAY.

¶ At Morning prayer, in stead of the Psalme, **O come let us**, &c. these ANTHEMS shall be sung or said.

Christ rising again from the dead, now dieth not, death from henceforth hath no power upon him: for in that he died, he died but once to put away sinne, but in that he liveth, he liveth unto God. And so likewise count your selves dead unto sin, but living unto God, in Christ Jesus our Lord.

Easter day.

CHrist is risen again, the first fruits of them that sleep: for seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do dye, so by Christ all men shall bee restored to life.

The Collect.

ALmighty God, which through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, We humbly beseech thee, that as by thy speciall grace preventing us, thou doest put in our mindes good desires, so by thy continuall help, We may bring the same to good effect, through Jesus Christ our Lord, who liveth, &c.

The Epistle.

Col. 3. 1. IF yee then bee risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appeare, then shall yee also appeare with him in glory. Mortifie therefore your members which are upon the earth: fornication, uncleannesse, inordinate affection, evil concupiscence, and covetousnesse, which is idolatry: for which things sake, the wrath of God cometh on the children of disobedience. In the which ye also walked sometime, when ye lived in them.

The Gospel.

Joh. 20. 1. THe first day of the week cometh Mary Magdalene early when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and We know not Where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre.

sepulchre. So they ran both together, and the other disciple did out-runne Peter, and came first to the sepulchre. And he stouping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lye, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw, and beleeved. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Munday in Easter week.

The Collect.

ALmighty God, which through thy onely begotten Sonne Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, We humbly beseech thee, that as by thy speciall grace preventing us, thou doest put in our mindes good desires, so by thy continuall help, we may bring the same to good effect, through Jesus Christ our Lord, Who liveth, &c.

The Epistle.

THen Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation, hee that feareth him, and worketh righteousnesse, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) that word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptisme which John preached: how God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did both in the land of the Jews, Acts 10. 34.

and

and in Jerusalem, whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly, not to all the people, but unto Witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witnesse, that through his name whosoever beleeveth in him, shall receive remission of sinnes.

The Gospel.

Luke 24. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to passe, that while they communed together, and reasoned, Jesus himself drew neare, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to passe there in these dayes? And hee said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre: and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that hee was alive. And certain of them which were with us,

Went

went to the sepulchre, and found it even so as the Women had said, but him they saw not. Then he said unto them, O fools, and slow of heart to beleeve all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself. And they drew nigh unto the village, whither they went, and hee made as though hee would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is farre spent: and he went in to tarry with them. And it came to passe, as hee sat at meat with them, hee took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and hee vanished out of their sight. And they said one to another, Did not our heart burn within us, while hee talked with us by the way, and while hee opened to us the scriptures? And they rose up the same houre, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how hee was known of them in breaking of bread.

Tuesday in Easter week.

The Collect.

ALmighty Father, which hast given thine only Son to dye for our sins, and to rise again for our justification: grant us so to put away the leaven of malice and wickednesse, that we may alway serve thee in pureness of living and truth, through Jesus Christ our Lord. Amen.

The Epistle.

MEn and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew Acts 13. 26.

knew him not, nor yet the voyces of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that hee should bee slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and hee was seen many dayes of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalme, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalme, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but hee whom God raised again, saw no corruption. Bee it known unto you therefore, men and brethren, that through this man is preached unto you the forgivenesse of sins. And by him all that beleeve are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets, behold, ye despisers, and wonder, and perish: for I work a work in your dayes, a work which you shall in no wise beleeve, though a man declare it unto you.

The Gospel.

Luke 24. 36. JEsus himself stood in the midst of his disciples, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are yee troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my

my self: handle me, and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet beleeved not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an hony-combe. And hee took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalmes concerning mee. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmighty God, Which &c. (As at the Communion on Easter day.)

The Epistle.

WHatsoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that beleeveth that Jesus is the Son of God? This is he that came by water and bloud, even Jesus Christ, not by water onely, but by water and bloud: and it is the Spirit that beareth witnesse, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witnesse in earth, the spirit, and the water, and the bloud, and these three agree in one. If wee receive 1 Joh. 5. 4.

receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee hath testified of his Sonne. He that beleeueth on the Sonne of God, hath the witnesse in himself: he that beleeueth not God, hath made him a liar, because he beleeueth not the record that God gaue of his Sonne. And this is the record, that God hath giuen to us eternall life: and this life is in his Sonne. He that hath the Sonne, hath life; and he that hath not the Sonne of God, hath not life.

The Gospel.

John 20. 19.

THen the same day at euening, being the first day of the Week, when the doors were shut, where the disciples were assembled for feare of the Iewes, came Iesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, hee shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Iesus to them again, Peace be unto you: as my Father hath sent me, euen so send I you. And when he had said this, he breathed on them, and saith unto them, Receiue ye the holy Ghost. Whose soeuer sinnes ye remit, they are remitted unto them; and whose soeuer sinnes yee retain, they are retained.

The ij. Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine only Son to be unto us both a sacrifice for sinne, and also an example of godly life, giue us the grace that we may alwayes most thankfully receiue that his inestimable benefit, and also daily endeauour our selues to follow the blessed steps of his most holy life, through the same Iesus Christ our Lord. Amen.

The

The ij. Sunday after Easter.

The Epistle.

THis is thank-worthy, if a man for conscience toward GOD endure grief, suffering wrongfully. For what glory is it, if when ye be buffetted for your faults, ye shall take it patiently: but if when ye do well, and suffer for it, ye take it patiently: this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that yee should follow his steps. Who did no sinne, neither was guile found in his mouth. Who when he was reviled, reviled not again, when he suffered, he threatned not, but committed himself to him that judgeth righteously. Who his own self bare our sins in his own body on the tree, that wee being dead to sin, should live unto righteousnesse; by whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls. 1 Pet. 2. 19

The Gospel.

CHrist said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scatereth the sheep. The hireling fleeth, because hee is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall heare my voice; and there shall be one fold, and one shepherd. Joh. 10. 11.

The

¶ The iij. Sunday after Easter.

The Collect.

ALmighty God, which shewest to all men that be in errour the light of thy truth, to the intent that they may return into the way of righteousnesse: grant unto all them that bee admitted into the fellowship of Christs Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle.

1 Pet. 2. 11. DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which warre against the soul. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good workes which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, whether it be to the king, as supreme, or unto governours, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousnesse, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel.

John 16. 16. IEsus said to his disciples, A little while and ye shall not see me: and again, a little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We cannot tell what he saith. Now Jesus knew that they were desirous to ask him,

him, and said unto them, Do yee enquire among your selves of that I said, A little while and ye shall not see me: and again, a little while and ye shall see me: Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowfull, but your sorrow shall be turned into joy. A woman when she is in travell, hath sorrow, because her houre is come: but assoon as she is delivered of the childe, shee remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

ALmighty God, which doest make the mindes of all faithfull men to be of one will, grant unto thy people, that they may love the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, where as true joyes are to be found, through Christ our Lord. Amen.

The Epistle.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variablenesse, neither shadow of turning. Of his own will begat hee us with the word of truth, that we should be a kinde of firstfruits of his creatures. Wherefore, my beloved brethren, let every man bee swift to heare, slow to speak, slow to wrath. For the wrath of man worketh not the righteousnesse of God. Wherefore lay apart all filthinesse, and superfluity of naughtinesse, and receive with meeknesse the engrafted word, which is able to save your souls. Jam. 1.17.

The fifth Sunday after Easter.

The Gospel.

John 16.5. IEsus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sinne, and of righteousnesse, and of judgement. Of sin, because they beleeve not on me. Of righteousnesse, because I go to my Father, and ye see me no more. Of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now: Howbeit, when he the Spirit of truth is come, hee will guide you into all truth: for he shall not speak of himself: but whatsoever he shall heare, that shall he speak, and he will shew you things to come. Hee shall glorifie me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

LOrd, from whom all good things do come, grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy mercifull guiding may performe the same, through our Lord Jesus Christ. Amen.

The Epistle.

Jam. 1.22. BE ye doers of the word, and not hearers onely, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his naturall face in a glasse. For he beholdeth himself

self and goeth his way, and straightway forgetteth what manner of man he was. But Whoso looketh into the perfect law of liberty, and continueth therein, hee being not a forgetfull hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion and undefiled before God and the Father, is this, To visit the fatherlesse and widows in their affliction, and to keep himself unspotted from the world.

The Gospel.

VErily verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day yee shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have beleeved that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we beleeve that thou camest forth from God. Jesus answered them, Do ye now beleeve? Behold the houre cometh, yea, is now come, that yee shall bee scattered, every man to his own, and shall leave mee alone: and yet I am not alone, because the Father is with mee. These things I have spoken unto you, that in me ye might have peace, in the world yee shall have tribulation: but bee of good cheer, I have overcome the world. John 16. 23.

¶ The Ascension day.

The Collect.

GRant we beseech thee Almighty God, that like as we do beleeve thy only begotten Sonne our Lord to have ascended into the heavens: So we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the holy Ghost, one God world without end.

The Epistle.

Acts 1. 1. THe former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, untill the day in which he was taken up, after that hee through the holy Ghost had given commandements unto the Apostles whom hee had chosen. To whom also hee shewed himself alive after his passion, by many infallible proofs, being seen of them fourty dayes, and speaking of the things pertaining to the kingdome of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the father, which, saith he, yee have heard of me. For John truely baptized with water, but ye shall be baptized with the holy Ghost, not many dayes hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdome to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But yee shall receive power after that the holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as hee went up, behold, two men stood by them in white apparell, which also said, yee men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

The

Sunday after Ascension day.

The Gospel.

AFterward Jesus appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardnesse of heart, because they beleeved not them which had seen him after hee was risen. And hee said unto them, Go ye into all the world, and preach the gospel to every creature. He that beleeveth and is baptized, shall bee saved; but hee that beleeveth not, shall bee damned. And these signes shall follow them that beleeve; In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signes following. Amen. Marke 16. 14.

Sunday after Ascension day.

The Collect.

GOD the king of glory, which hast exalted thine only Son Jesus Christ with great triumph into thy kingdome of heaven: We beseech thee leave us not comfortlesse, but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, &c.

The Epistle.

THe end of all things is at hand: be ye therefore sober and watch unto prayer. And above all things have fervent charity among your selves: for charity shall cover the multitude of sinnes. Use hospitality one to another without grudging. As every 1 Pet. 4. 7.

man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

The Gospel.

John 15. 26. WHen the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And ye also shall bear witnesse, because yee have been with mee from the beginning. These things have I spoken unto you, that yee should not bee offended. They shall put you out of the synagogues: yea the time cometh, that whosoever killeth you will think that he doth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

GOD, which as upon this day hast taught the hearts of thy faithfull people, by the sending of them the light of thy holy Spirit: Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God World without end. Amen.

The

Whitsunday.

The Epistle.

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty winde, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how heare we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, wee do heare them speak in our tongues the wonderfull works of God. Acts 2. 1.

The Gospel.

JEsus said unto his disciples, If yee love mee, keep my commandements. And I will pray the Father, and he shall give you another Comforter, that hee may abide with you for ever. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall bee in you. I will not leave you comfortlesse, I will come to you. Yet a little while, and the world seeth me no more: but ye see mee: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you. He that hath my commandements, and keepeth them, he it is that loveth John 14. 15.

me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you heare, is not mine, but the fathers which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater then I. And now I have told you before it come to passe, that when it is come to passe, ye might beleeve. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandement, even so I do.

Munday in VVhitsun week.

The Collect.

GOD, which as at this time hast taught the hearts of thy faithfull people, &c. As upon Whitsunday.

The Epistle,

Acts 10. 34. THen Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation, he that feareth him, and worketh righteousnesse, is accepted with him. The word which God sent unto the children of Israel,

rael, preaching peace by Jesus Christ (he is Lord of all) that word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptisme which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead. And hee commanded us to preach unto the people, and to testifie that it is hee which was ordained of God to be the judge of quick and dead. To him give all the prophets witnesse, that through his Name whosoever beleeveth in him, shall receive remission of sinnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the word. And they of the circumcision which beleeved, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost. For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain dayes.

The Gospel.

GOD so loved the world, that hee gave his only begotten Sonne: that whosoever beleeveth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemne the world: but that the world through him might be saved. He that beleeveth on him, is not condemned: but he that beleeveth not, is condemned already, because he hath not beleeved in the name of the only begotten Sonne of God. John 3.16.

And

And this is the condemnation, that light is come into the world, and men loved darkneſſe rather then light, becauſe their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth truth, cometh to the light, that his deeds may bee made manifeſt, that they are wrought in God.

Tueſday in Whitſun week.

The Collect.

GOD, which as at this time haſt taught the hearts of thy faithfull people, &c. As upon Whitſunday.

The Epiſtle.

Acts 8.14. NOw when the Apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John. Who when they were come down, prayed for them that they might receive the holy Ghoſt. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jeſus) Then laid they their hands on them, and they received the holy Ghoſt.

The Goſpel.

John 10.1. VErily verily I ſay unto you, He that entreth not by the doore into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entreth in by the doore, is the ſhepherd of the ſheep. To him the porter openeth: and the ſheep heare his voice, and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice. And a ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them againe,

Verily

Trinity Sunday.

Uerily verily I say unto you, I am the dooze of the sheep. All that ever came befoze me, are theeves and robbers: but the sheep did not heare them. I am the dooze, by me if any man enter in, he shall be saved, and shall go in and out, and finde pasture. The thief cometh not, but foz to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it moze abundantly.

Trinity Sunday.

The Collect.

Almighty and everlasting God, which hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glozy of the eternall Trinity, and in the powez of the divine Majestie to wozship the Unitie: Wee beseech thee that through the stedfastnesse of this faith, we may evermoze be defended from all adversity, which livest and reignest one God, world without end. Amen.

The Epistle.

After this I looked, and behold, a dooze was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must bee hereafter. And immediatly I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne. And he that sate, was to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were foure and twenty seats, and upon the seats I saw foure and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voyces: and there were seven lamps of fire burning befoze the throne, which

Revel. 4. 1.

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are the seven Spirits of God. And before the throne there was a sea of glasse like unto crystal: and in the midst of the throne, and round about the throne, were foure beasts full of eyes before and behinde. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the foure beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the foure and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

The Gospel.

John 3. 1.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, wee know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdome of God. Nicodemus saith unto him, How can a man bee born when he is old? can he enter the second time into his mothers wombe, and bee born? Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdome of God. That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit. Marvell not that

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The j. Sunday after Trinity.

I said unto thee, Yee must bee born again. The Winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things bee? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily verily I say unto thee, We speak that we do know, and testifie that we have seen; and yee receive not our witnesse. If I have told you earthly things, and ye beleeve not: how shall yee beleeve if I tell you of heavenly things? And no man hath ascended up to heaven, but hee that came down from heaven, even the Sonne of man which is in heaven. And as Moses lifted up the serpent in the Wildernesse: even so must the Sonne of man be lifted up: that whosoever beleeveth in him, should not perish, but have eternall life.

The first Sunday after Trinity.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers: and because the weaknesse of our mortall nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandements, we may please thee both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle.

BEloved let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Sonne into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Sonne to be the propitiation 1 Joh. 4.7.

tiation for our sinnes. Beloved, if God so loved us, wee ought also to love one another. No man hath seen God at any time. If wee love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testifie, that the Father sent the Sonne to be the Saviour of the world. Whosoever shall confesse that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and beleeved the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldnesse in the day of judgement: because as hee is, so are we in this world. There is no fear in love, but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love. Wee love him: because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom hee hath not seen? And this commandement have wee from him, that hee who loveth God, love his brother also.

The Gospel.

Luke 16. 19.

THere was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain begger named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbes which fell from the rich mans table: moreover, the dogs came and licked his sores. And it came to passe that the begger died, and was carried by the Angels into Abrahams bosome: the rich man also died and was buried. And in hell he lift up his eyes being in torments, and seeth Abraham a farre off, and Lazarus in his bosome.

And

The ij. Sunday after Trinity.

And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they which would passe from hence to you, cannot, neither can they passe to us, that would come from thence. Then hee said, I pray thee therefore father, that thou wouldest send him to my fathers house: for I have five brethren; that hee may testifie unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them heare them. And hee said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they heare not Moses and the prophets, neither will they bee perswaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect.

LOrd make us to have a perpetuall feare and love of thy holy Name, for thou never failest to help and governe them whom thou doest bring up in thy stedfast love. Grant this, &c.

The Epistle.

MArvell not, my brethren, if the world hate you. Wee know that wee have passed from death unto life, because wee love the brethren: hee that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternall life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But Whoso hath this worlds good, and seeth his brother have need, 1 Joh. 3. 13

need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemne us, God is greater then our heart, and knoweth all things. Beloved, if our heart condemne us not, then have we confidence towards God. And whatsoever we ask, wee receive of him, because wee keep his commandements, and do those things that are pleasing in his sight. And this is his commandement, that we should beleeve on the name of his Sonne Jesus Christ, and love one another, as he gave us commandement. And he that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel.

Luke 14. 16.



Certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poore, and the maimed, and the halt, and the blinde. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high

wayes

wayes and hedges, and compell them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The iij. Sunday after Trinity.

The Collect.

LORD we beseech thee mercifully to heare us, and as thou hast given us an hearty desire to pray, so grant that by thy mighty aide we may be defended, through Jesus Christ our Lord. Amen.

The Epistle.

SUbmit your selves every man one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that hee may exalt you in due time: casting all your care upon him, for he careth for you. Be sober, be vigilant: because your adversary the devil, as a roaring lion walketh about seeking whom hee may devoure. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace who hath called us into his eternall glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him bee glory and dominion for ever and ever. Amen. 1 Pet. 5. 5.

The Gospel.

THen drew neare unto him all the publicanes and sinners for to heare him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wildernesse, and go after that which is lost, untill he finde it? And when he hath found it, he layeth it Luke 15. 1.

on his shoulders, rejoycing. And When he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if shee lose one piece, doth not light a candle, and sweep the house, and seek diligently till she finde it: And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost. Likewise I say unto, There is joy in the presence of the Angels of God, over one sinner that repenteth.

The iiij. Sunday after Trinity.

The Collect.

GOD the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply upon us thy mercy, that thou being our ruler and guide, We may so passe through things temporall, that wee finally lose not the things eternall: Grant this heavenly Father, for Jesus Christs sake our Lord. Amen.

The Epistle.

Rom.8.18 I Reckon, that the sufferings of this present time, are not worthy to bee compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sonnes of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For We know that the Whole creation groneth, and travaileth in pain together untill now. And not onely they, but our selves also which have the first-fruits of the Spirit, even wee our selves grone within our selves, waiting for the adoption, to wit, the redemption of our body.

The fifth Sunday after Trinity.

The Gospel.

BE yee therefore mercifull, as your Father also is mercifull. Judge not, and ye shall not be judged: condemne not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall bee given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosome. For with the same measure that yee mete withall, it shall be measured to you again. And he spake a parable unto them, Can the blinde lead the blinde? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye. Luke 6. 36.

The fifth Sunday after Trinity.

The Collect.

GRant Lord, we beseech thee, that the course of this World may be so peaceably ordered by thy governance, that thy people may joyfully serve thee in all godly quietnesse, through Jesus Christ our Lord. Amen.

The Epistle.

BE ye all of one minde, having compassion one of another, love as brethren, bee pitifull, bee courteous: not rendring evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good dayes, let 1 Pet. 3. 8.

him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good, let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his eares are open unto their prayers: but the face of the Lord is against them that do evil. And who is hee that will harm you, if yee bee followers of that which is good? But and if yee suffer for righteousnesse sake, happy are ye, and bee not afraid of their terrour, neither bee troubled: but sanctifie the Lord God in your hearts.

The Gospel.

Luke 5.1.

AND it came to passe, that as the people preassed upon him to heare the word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And hee entred into one of the ships which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes; and their net brake. And they beckened unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinfull man, O Lord. For hee was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James and John the sonnes of Zebedee, which

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were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him.

The vj. Sunday after Trinity.

The Collect.

GOD which hast prepared to them that love thee, such good things as passe all mans understanding: powre into our hearts such love towards thee, that we loving thee in all things, may obtaine thy promises, which exceed all that wee can desire, through Jesus Christ our Lord. Amen.

The Epistle.



NOw yee not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptisme into death, that like as Christ was raised up from the dead by the glory of the Father: even so wee also should walk in newnesse of life. For if we have been planted together in the likenes of his death: we shall be also in the likenesse of his Resurrection: Knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serve sinne. For he that is dead, is freed from sinne. Now if we be dead with Christ, we beleeve that we shall also live with him: Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died unto sinne once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sinne: but alive unto God, through Jesus Christ our Lord. Rom. 6.3.

The vij. Sunday after Trinity.

The Gospel.

Mat. 5.20. IEsus said unto his disciples, **Except your righteousnesse shall exceed** the righteousnesse **of the Scribes and Pharisees, ye shall in no case enter into the kingdome of heaven. Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement: and whosoever shall say to his brother, Racha, shall be in danger of the councel: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.**

The vij. Sunday after Trinity.

The Collect.

LORD of all power and might, which art the authour and giver of all good things, graffe in our hearts the love of thy Name, increase in us true religion, nourish us with all goodnesse, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. 6.19 I Speak after the manner of men, because of the infirmity of your flesh: for as yee have yelded your members servants to uncleannesse and to iniquity, unto iniquity, even so now yeeld your members servants

to righteousnesse, unto holinesse. For when yee were the servants of sinne, ye were free from righteousnesse. What fruit had yee then in those things, whereof yee are now ashamed: for the end of those things is death. But now being made free from sinne, and become servants to God, ye have your fruit unto holinesse, and the end everlasting life. For the wages of sinne is death: but the gift of God is eternall life, through Jesus Christ our Lord.

The Gospel.

IN those dayes the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three dayes, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from farre. And his disciples answered him, From whence can a man satisfie these men with bread here in the wildernesse? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and hee took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets. And they that had eaten were about foure thousand; and he sent them away. Mark 8.1.

The viij. Sunday after Trinity.

The Collect.

GOD whose providence is never deceived, we humbly beseech thee, that thou wilt put away from us all hurtfull things, and give those things which bee profitable for us, through Jesus Christ our Lord. Amen.

The ix. Sunday after Trinity.

The Epistle.

Rom. 8. 12. THerefore brethren, We are debters, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the deeds of the body, yee shall live. For as many as are led by the Spirit of God, they are the sonnes of God. For yee have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby We cry, Abba, Father. The Spirit it self beareth witnesse with our spirit, that wee are the children of God. And if children, then heirs, heirs of God, and joynt heirs with Christ: if so be that We suffer with him, that We may be also glorified together.

The Gospel.

Matth. 7. 15. BEware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewen down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven: but he that doth the Will of my Father Which is in heaven.

The ix. Sunday after Trinity.

The Collect.

GRant us Lord, wee beseech thee, the Spirit to think and do alwayes such things as be rightfull, that We which cannot bee Without thee, may by thee be able to live according to thy Will, through Jesus Christ our Lord. Amen.

The

The ix. Sunday after Trinity.

The Epistle.

MOreover, brethren, I would not that yee should bee ignorant, how that all our fathers were under the cloud, and all passed through the sea: and were all baptized unto Moses in the cloud, and in the sea: and did all eat the same spirituall meat, and did all drink the same spirituall drink: (for they drank of that spirituall Rock that followed them: and that Rock was Christ) but with many of them God was not well pleased: for they were overthrown in the wildernesse. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be yee idolaters, as were some of them, as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmure yee, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithfull, who will not suffer you to bee tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1. Cor. 10. 1.

The Gospel.

IEsus said unto his disciples, There was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I heare this of thee? give an account of thy stewardship: for thou mayest be no longer steward. Then the steward said within himself, what shal I do? for my Lord taketh away Luk. 16. 1.

away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive mee into their houses. So he called every one of his lords debters unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourescore. And the Lord commended the unjust steward, because hee had done wisely: for the children of this world are in their generation wiser then the children of light. And I say unto you, Make to your selves friends of the Mammon of unrighteousnesse, that when ye fail, they may receive you into everlasting habitations.

The x. Sunday after Trinity.

The Collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble servants: And that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

The Epistle.

1. Cor. 12. 1.

NOw concerning spirituall gifts, brethren, I would not have you ignorant. Yee know that yee were Gentiles, carried away unto these dumbe idols, even as yee were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all. But the manifestation of the Spirit, is given to every man to profit withall.

For

The xj. Sunday after Trinity.

For to one is given by the Spirit, the word of wisedome, to another the word of knowledge by the same Spirit: to another faith by the same Spirit: to another the gifts of healing by the same Spirit: to another the working of miracles, to another prophesie, to another discerning of spirits, to another divers kindes of tongues, to another the interpretation of tongues. But all these worketh that one and the self same Spirit, dividing to every man severally as he will.

The Gospel.

AND when he was come neare, he beheld the city, and wept over it, Luke 19. 41. saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the dayes shall come upon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And hee went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, it is written, My house is the house of prayer: but ye have made it a den of theeves. And he taught daily in the temple.

The xj. Sunday after Trinity.

The Collect.

GOD which declarest thy Almighty power, most chiefly in shewing mercy and pity, give unto us abundantly thy grace, that wee running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The

The xj. Sunday after Trinity.

The Epistle.

1 Cor. 15. 1. MOreover brethren, I declare unto you the gospel which I preached unto you, which also you have received, and where in yee stand. By which also yee are saved, if yee keep in memory what I preached unto you, unlesse ye have beleeved in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sinnes according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James, then of all the Apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain: but I laboured more abundantly then they all; yet not I, but the grace of God which was with me: therefore whether it were I or they, so we preach, and so ye beleeved.

The Gospel.

Luk. 18. 9. CHrist spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other man are, extortioners, unjust, adulterers, or even as this Publicane. I fast twice in the week, I give tithes of all that I possesse. And the Publicane standing afarre off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be mercifull to mee a sinner. I tell you, this man went down to his house justified rather then the other: for every one that exalteth himself, shall bee abased; and he that humbleth himself, shall be exalted.

The

¶ The xij. Sunday after Trinity.

The Collect.

ALmighty and everlasting God, which art alwayes more ready to heare then We to pray, and art wont to give more then either We desire or deserve: powre down upon us the abundance of thy mercy, forgiving us those things Whereof our conscience is afraid, and giving unto us that that our prayer dare not presume to ask, through Jesus Christ our Lord. Amen.

The Epistle.

SUch trust have we through Christ to God-Ward. Not that We are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God. Who also hath made us able ministers of the new testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death Written, and ingraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away: How shall not the ministration of the spirit bee rather glorious? For if the ministration of condemnation bee glory, much more doth the ministration of righteousnesse exceed in glory. 2 Cor. 3. 4.

The Gospel.

IEsus departed from the coasts of Tyre and Sydon, and came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his eares, and hee spit, and touched his tongue. And looking up to heaven, hee sighed and saith unto him, Ephphatha, that is, Bee opened. And straightway his eares were opened, and the string of his tongue Mark 7. 31

tongue was looſed, and he ſpake plain. And hee charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to heare, and the dumbe to ſpeak.

The xiij. Sunday after Trinity.

The Collect.

ALmighty and mercifull God, of whoſe only gift it cometh, that thy faithfull people do unto thee true and laudable ſervice: Grant We beſeech thee, that We may ſo runne to thy heavenly promiſes, that we fail not finally to attain the ſame, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Gal. 3. 16. NOw to Abraham and his ſeed were the promiſes made. Hee ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law which was foure hundred and thirty years after, cannot diſanull, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe: but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made, and it was ordained by Angels in the hand of a Mediatour. Now a Mediatour is not a mediatour of one, but God is one. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſſe ſhould have been by the law. But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that beleeve.

The xiij. Sunday after Trinity.

The Gospel.

BLessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to heare those things which yee heare, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternall life? Hee said unto him, what is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy minde; and thy neighbour as thy self. And he said unto him, Thou hast answered right: this do, and thou shalt live. But hee willing to justifie himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among theeves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, hee passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritane, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inne, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, When I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the theeves? And he said, Hee that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. Luke 10. 23.

The

¶ The xiiij. Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity: and that wee may obtain that which thou doest promise, make us to love that which thou doest command, through Jesus Christ our Lord. Amen.

The Epistle.

Gal. 5. 16. THis I say, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led by the Spirit, yee are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleannesse, lasciviousnesse, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkennesse, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdome of God. But the fruit of the Spirit is Love, joy, peace, long-suffering, gentlenes, goodnesse, faith, meeknesse, temperance: against such there is no law. And they that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel.

Luke 17. 11. AND it came to passe, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as hee entred into a certain village, there met him ten men that were lepers, which stood afarre off: and they lifted up their voyces, and said, Jesus Master have mercy on us. And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to passe that as they went, they were cleansed. And one of them when hee saw that hee was healed,

healed, turned back, and with a loud voice glorified God. And fell down on his face at his feet giving him thanks: and hee was a Samaritane. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And hee said unto him, Arise, go thy way, thy faith hath made thee whole.

The xv. Sunday after Trinity.

The Collect.

KEep we beseech thee, O Lord, thy Church, with thy perpetuall mercy: And because the frailty of man without thee cannot but fall, keep us ever by thy help, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epistle.

YEe see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised: only lest they should suffer persecution for the crosse of Christ. For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory save in the crosse of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. Gal. 6. 11.

The xvj. Sunday after Trinity.

The Gospel.

Mat. 6. 24. NO man can serve two masters: for either he will hate the one and love the other; or else hee will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, What ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on: Is not the life more then meat, and the body then raiment: Behold the fowls of the aire: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better then they: Which of you by taking thought can adde one cubit unto his stature: And why take ye thought for raiment: Consider the lilies of the field how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory, was not arayed like one of these. Wherefore if God so clothe the grasse of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith: Therefore take no thought, saying, What shall we eat: or what shall we drink: or Wherewithall shall we bee clothed: (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek yee first the kingdome of God, and his righteousnesse, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

The xvj. Sunday after Trinity.

The Collect.

LORD wee beseech thee, let thy continuall pitie cleanse and defend thy Church: and because it cannot continue in safetie without thy succour, preserve it evermore by thy help and goodnesse, through Jesus Christ our Lord. Amen.

The

The xvj. Sunday after Trinity.

The Epistle.



Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole familie in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man: That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height: And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulnesse of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen. Ephes. 3. 13.

The Gospel.



ND it came to passe the day after, that Jesus went into a city called Naim; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the onely son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the biere, (and they that bare him stood still) and hee said, Young man, I say unto thee, Arise. And hee that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us, and that God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about. Luke 7. 11.

¶ The xvij. Sunday after Trinity.

The Collect.

LORD wee pray thee, that thy grace may alwayes prevent and follow us, and make us continually to be given to all good workes, through Jesus Christ our Lord. Amen.

The Epistle.

Ephes. 4.1 I Therefore the prisoner of the Lord, beseech you that yee walk worthy of the vocation wherewith ye are called, With all lowlines and meekenesse, with long-suffering, forbearing one another in love. Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as yee are called in one hope of your calling. One Lord, one Faith, one Baptisme, one God and Father of all, Who is above all, and through all, and in you all.

The Gospel.

Luk. 14.1. AND it came to passe, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsie. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawfull to heal on the sabbath-day? And they held their peace. And he took him and healed him, and let him go: and answered them, saying, Which of you shall have an asse or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man then thou be bidden of him: and he that bade thee and him, come and say to thee, Give this man place: and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee,

Friend,

The xviij. Sunday after Trinity.

Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall bee abased; and hee that humbleth himself, shall be exalted.

The xviij. Sunday after Trinity.

The Collect.

LOrd wee beseech thee, grant thy people grace to avoide the infections of the devil, and with pure heart and minde to follow thee, the onely God, through Jesus Christ our Lord. Amen.

The Epistle.

THank my God alwayes on your behalf, for the grace of God which is given you by Jesus Christ, that in every thing ye are enriched by him, in all utterance, and in all knowledge: even as the testimony of Christ was confirmed in you. So that yee come behinde in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blamelesse in the day of our Lord Jesus Christ. 1 Cor. 1. 4.

The Gospel.

WHen the Pharisees had heard that Jesus had put the Sadduces to silence, they were gathered together. Then one of them which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandement in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy minde. This is the first and great commandement. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandements hang all the Matth. 22. 34.

law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ: whose sonne is he: They say unto him, The sonne of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool: If David then call him Lord, how is he his sonne: And no man was able to answer him a word, neither durst any man (from that day forth) ask him any moe questions.

The xix. Sunday after Trinity.

The Collect.

OGOD, forasmuch as without thee wee are not able to please thee, grant that the working of thy mercy, may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

The Epistle.

Ephes. 4. 17.

THis I say, and testifie in the Lord, that yee henceforth walk not as other Gentiles walk in the vanity of their minde, having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindnesse of their heart: who being past feeling, have given themselves over unto lasciviousnesse, to work all uncleannesse with greedinesse. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus. That yee put off concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts: And be renewed in the spirit of your minde. And that yee put on the new man, which after God is created in righteousnesse, and true holinesse. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sinne not, let not the sunne go

down upon your wrath: neither give place to the devil. Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kinde one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel.

IEsus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsie, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheere, thy sinnes be forgiven thee. And behold, certain of the Scribes said with in themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think yee evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk? But that yee may know that the Sonne of man hath power on earth to forgive sinnes, (then saith hee to the sick of the palsie) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men. Mat. 9.1.

The xx. Sunday after Trinity.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnesse keep us from all things that may hurt us: that wee being ready both in body and soule, may with free hearts accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

The xx. Sunday after Trinity.

The Epistle.

Ephes. 5. 15.

SEe that yee walk circumspectly, not as fools, but as wise, redeeming the time, because the dayes are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excesse: but bee filled with the Spirit: speaking to your selves in psalmes, and hymnes, and spirituall songs, singing, and making melodie in your heart to the Lord, giving thanks allwayes for all things unto God and the Father, in the Name of our Lord Jesus Christ, submitting your selves one to another in the fear of God.

The Gospel.

Mat. 22. 1.

JEsus said, The kingdome of heaven is like unto a certain king, which made a marriage for his sonne, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again hee sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their wayes, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, hee was wroth: and hee sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the high-wayes, and as many as yee shall finde, bid to the marriage. So those servants went out into the high-waies, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith

unto

unto him, Friend, how camest thou in hither, not having a wedding garment? And hee was speechlesse. Then said the king to the servants, Binde him hand and foot, and take him away, and cast him into outer darknesse: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The xxj. Sunday after Trinity.

The Collect.

GRant we beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may bee cleansed from all their sinnes, and serve thee with a quiet minde, through Jesus Christ our Lord. Amen.

The Epistle.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and bloud, but against principalities, against powers, against the rulers of the darknesse of this world, against spirituall wickednesse in high places. Wherefore take unto you the whole armour of God, that ye may bee able to withstand in the evil day, and having done all to stand. Stand therefore, having your loyns girt about with truth, and having on the breastplate of righteousnesse: and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. Praying allwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all Saints, and for me, that utterance may be given unto mee, that I may open my mouth boldly, to make known the mysterie of the gospel: for which I am an ambassadour in bonds: that therein I may speak boldly, as I ought to speak. Ephes. 6. 10.

The

The xxij. Sunday after Trinity.

The Gospel.

Joh. 4. 46. THere was a certain noble man, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for hee was at the point of death. Then said Jesus unto him, Except yee see signes and wonders, ye will not beleeve. The noble man saith unto him, Sir, come down ere my childe dye. Jesus saith unto him, Go thy way, thy sonne liveth. And the man beleeved the word that Jesus had spoken unto him, and he went his way. And as hee was now going down, his servants met him, and told him, saying, Thy sonne liveth. Then enquired he of them the houre when he began to amend: and they said unto him, Yesterday at the seventh houre the fever left him. So the father knew that it was at the same houre, in the which Jesus said unto him, Thy sonne liveth; and himself beleeved, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The xxij. Sunday after Trinity.

The Collect.

LOrd we beseech thee to keep thy household the Church in continuall godlinesse, that through thy protection it may bee free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. Amen.

The Epistle.

Phil. 1. 13. I Thank my God upon every remembrance of you, alwayes in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day untill now; being confident of this very thing, that hee which hath begun a good work in you, will perform it untill the day of Jesus Christ, even as it is meet for me to think this of you all, because I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers

takers of my grace. For God is my record, how greatly I long after you all, in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that yee may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ: being filled with the fruits of righteousnesse, which are by Jesus Christ unto the glory and praise of God.

The Gospel.

PEter said unto Jesus, Lord, how oft shall my brother sinne against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, untill seventy times seven. Therefore is the kingdome of heaven likened unto a certain king which would take account of his servants. And when hee had begun to reckon, one was brought unto him which ought him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with mee, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sory, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst mee: Matth. 18. 21.

shouldest

shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentours, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The xxiij. Sunday after Trinity.

The Collect.

GOD our refuge and strength, which art the author of all godlinesse, be ready to heare the devout prayers of thy Church: and grant that those things which wee ask faithfully, wee may obtain effectually, through Jesus Christ our Lord. Amen.

The Epistle.

Phil. 3. 17. BRethren, be followers together of me, and mark them which walk so, as yee have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the crosse of Christ: whose end is destruction, whose God is their belly: and whose glory is in their shame, who minde earthly things) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby hee is able even to subdue all things unto himself.

The Gospel.

Matth. 22. 15. THen went the Pharisees, and took counsel how they might intangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, wee know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? is it lawfull to give tribute vnto Cesar, or not? But Jesus perceived their wickednesse, and said, Why tempt yee mee, yee hypocrites? Shew me the tribute-money. And they brought

brought unto him a peny. And he saith unto them, whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars: and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The xxiiij. Sunday after Trinity.

The Collect.

LORD wee beseech thee, assoil thy people from their offences, that through thy bountifull goodnesse wee may be delivered from the bonds of all those sins, which by our frailty we have committed. Grant this, &c.

The Epistle.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying alwayes for you: since Wee heard of your faith in Christ Jesus, and of the love which yee have to all the saints; for the hope which is laid up for you in heaven, whereof yee heard before in the Word of the truth of the gospel: Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day yee heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our deare fellow-servant, who is for you a faithfull minister of Christ: Who also declared unto us your love in the Spirit. For this cause wee also, since the day we heard it, do not cease to pray for you, and to desire that yee might bee filled with the knowledge of his will, in all Wisedome and spirituall understanding. That yee might Walk worthy of the Lord unto all pleasing, being fruitfull in every good work, and increasing in the knowledge of God: strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulnesse: giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light. Coloss. 1. 3.

The

The xxv. Sunday after Trinity.

The Gospel.

Mat. 9.18. WHile Jesus spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of bloud twelve years, came behinde him, and touched the hemme of his garment. For she said within her self, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when hee saw her, hee said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that houre) And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The xxv. Sunday after Trinity.

The Collect.

STirre up wee beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

The Epistle.

Jere. 23.5. BEhold, the dayes come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reigne and prosper, and shall execute judgment and justice in the earth. In his dayes Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall bee called, THE LORD OUR RIGHTEOUSNESSE. Therefore behold, the dayes come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt: but the Lord liveth, which brought up, and which led the

seed

seed of the house of Israel out of the north countrey, and from all countries whither I had driven them, and they shall dwell in their own land.

The Gospel.

When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, whence shall we buy bread that these may eat? (And this hee said to prove him: for hee himself knew what he would do) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grasse in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing bee lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. John 6. 5.

¶ If there be any moe Sundayes before ADVENT Sunday, to supply the same, shall be taken the Service of some of those Sundayes that were omitted between the Epiphany and Septuagesima. But the same shall follow the xxiiii. Sunday after Trinity. And if there be fewer Sundayes then xxv. before Advent, then shall the xxiii. or xxiiii. or both be omitted: so that the five and twentieth shall never either alter, or be left out, but be alwayes used immediatly before Advent Sunday, to which the Epistle and Gospel of that do expresly relate.

Saint Andrews day.

The Collect.

Almighty God, which didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay: grant unto us all, that Wee being called by thy holy Word, may forthwith give over our selves obediently to fulfill thy holy Commandements, through the same Jesus Christ our Lord. Amen.

The Epistle.

Rom.10.9

If thou shalt confesse with thy mouth the Lord Jesus, and shalt beleeve in thine heart, that God hath raised him from the dead, thou shalt bee saved. For with the heart man beleeveth unto righteousnes, and with the mouth confession is made unto salvation. For the scripture saith, Whosoever beleeveth on him, shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. For Whosoever shall call upon the name of the Lord, shall be saved: How then shall they call on him in whom they have not beleeved? and how shall they beleeve in him of Whom they have not heard? and how shall they heare without a preacher? And how shall they preach, except they be sent? as it is Written, How beautifull are the feet of them that preach the gospel of peace, and bring glad tidings of good things? But they have not all

all obeyed the gospel. For Esaias saith, Lord, who hath beleeved our report? So then, faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousie, by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not: I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.

The Gospel.

JEsus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers) And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the ship and their father, and followed him. Mat. 4. 18.

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, which for the more confirmation of the Faith, didst suffer thy holy Apostle Saint Thomas to be doubtfull in thy Sonnes Resurrection: grant us so perfectly, and without all doubt to beleeve in thy Sonne Jesus Christ, that our Faith in thy sight never bee reproved. Heare us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, bee all honour, &c.

Saint Thomas the Apostle.

The Epistle.

Ephes. 2. 19.

NOw ye are no more strangers and forreiners, but fellow-cittizens with the Saints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom you also are builded together for an habitation of God through the Spirit.

The Gospel.

John 20. 24.

THomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, Wee have seen the Lord: but he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not beleeve. And after eight dayes, again his disciples were within, and Thomas with them: then came Jesus, the doores being shut, and stood in the midst, and said, Peace bee unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and bee not faithlesse, but beleeving. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast beleeved: blessed are they that have not seen, and yet have beleeved. And many other signes truely did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might beleeve that Jesus is the Christ the Sonne of God, and that beleeving ye might have life through his Name.

The

¶ The Conversion of S. Paul.

The Collect.

GOD, which hast taught all the world, through the preaching of thy blessed Apostle Saint Paul: grant we beseech thee, that we which have his wonderfull conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord. Amen.

The Epistle.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if hee found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as hee journeyed he came neare Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou mee? And hee said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall bee told thee what thou must do. And the men which journeyed with him stood speechlesse, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And hee was three dayes without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for one called Saul of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, Acts 9.1.

I have heard by many of this man, how much evil hee hath done to thy saints at Jerusalem: and here hee hath authority from the chief priests, to binde all that call on thy Name. But the Lord said unto him, Go thy way: for he is a chosen vessell unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and bee filled with the holy Ghost. And immediately there fell from his eyes as it had been scales, and hee received sight forthwith, and arose, and was baptized. And when he had received meat, hee was strengthened. Then was Saul certain dayes with the disciples which were at Damascus. And straightway hee preached Christ in the synagogues, that he is the Sonne of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that hee might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel.

Matth. 19. 27.

PEter answered, and said unto Jesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Sonne of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first, shall be last; and the last shall be first.

The

¶ The Purification of Saint Mary the Virgin.

The Collect.

ALmightie and everlasting God, we humbly beseech thy Majesty, that as thy onely begotten Son was this day presented in the Temple in the substance of our flesh: so grant that we may bee presented unto thee, with pure and cleare minds, by Jesus Christ our Lord. Amen.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

AND when the daies of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the wombe shall be called holy to the Lord) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him. And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the spirit into the temple. Luke 2.22.

Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traitour Judas, didst choose thy faithfull servant Saint Matthias to be of the number of the twelve Apostles: grant that thy Church, being alway preserved from false apostles, may be ordered and guided by faithfull and true Pastours, through Jesus Christ our Lord. Amen.

Saint Matthias day.

The Epistle.

Act. 1. 15.



AND in those daies Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty) Men and brethren, This scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For hee was numbred with us, and had obtained part of this ministerie. Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of bloud. For it is written in the book of psalmes, Let his habitation be desolate, and let no man dwell therein: And his bishoprick let another take. Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptisme of John, unto that same day that he was taken up from us, must one be ordained to be a witnesse with us of his Resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministerie and apostleship, from which Judas by transgression fell, that hee might go to his own place. And they gave forth their lots, and the lot fell upon Matthias, and hee was numbred with the eleven Apostles.

The

Annunciation of the Virg. Mary.

The Gospel.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Sonne but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall finde rest unto your souls. For my yoke is easie, and my burden is light. Matth. 11. 25.

Annunciation of the blessed Virgin Mary.

The Collect.

WEe beseech thee Lord, powre thy grace into our hearts, that as wee have known Christ thy Sons incarnation by the message of an Angel: so by his crosse and passion, we may be brought unto the glory of his resurrection, through the same Christ our Lord. Amen.

The Epistle.

MOreover, the Lord spake again unto Ahaz, saying, Ask thee a signe of the Lord thy God, ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Heare ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a signe, Behold, a Virgin shall conceive, and bear a son, Isai. 7. 10.

and shall call his Name Immanuel. Butter and honey shall he eat, that hee may know to refuse the evil, and choose the good.

The Gospel.

Luk. 1.26. AND in the sixth moneth, the Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the virgins name was Mary. And the Angel came in unto her, and said, Hail thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her minde what maner of salutation this should bee. And the Angel said unto her, Fear not, Marie: for thou hast found favour with God. And behold, thou shalt conceive in thy wombe, and bring forth a Son, and shalt call his name Jesus. He shal be great, and shall bee called the Son of the Highest, and the Lord God shall give unto him the throne of his father David. And he shall reigne over the house of Jacob for ever, and of his kingdome there shall be no end. Then said Marie unto the Angel, How shall this be, seeing I know not a man? And the Angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a sonne in her old age, and this is the sixth moneth with her, who was called barren: for With God nothing shall be unpossible. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word: and the Angel departed from her.

Saint Markes day.

The Collect.

ALmightie GOD, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark: give us grace that We be not like children, carried away With every blast of vaine doctrine,

ctrine, but that we may be firmly established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

VNto every one of us is given grace according to the measure of the gift of Christ. Wherefore hee saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, What is it but that he also descended first into the lower parts of the earth? Hee that descended, is the same also that ascended up far above all heavens, that he might fill all things) And he gave some, Apostles: and some, Prophets: and some, Evangelists: and some, Pastours and Teachers; for the perfecting of the saints, for the work of the ministery, for the edifying of the body of Christ: till we all come in the unitie of the faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every winde of doctrine, by the sleight of men, and cunning craftinesse, whereby they lie in wait to deceive: but speaking the truth in love may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectuall working in the measure of every part, maketh increase of the body, unto the edifying of it self in love. Ephes. 4. 7.

The Gospel.

IAm the true vine, and my Father is the husbandman. Every branch in mee that beareth not fruit, hee taketh away: and every branch that beareth fruit, hee purgeth it, that it may bring forth more fruit. Now yee are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can yee, except ye abide in mee. I am the vine, yee are the branches: Hee that abideth in me, and I in him, the same bringeth forth much fruit: for without mee yee can do nothing. If a man abide John 15. 1.

not

not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that yee bear much fruit, so shall yee bee my disciples. As the Father hath loved mee, so have I loved you: continue yee in my love. If yee keep my commandements, yee shall abide in my love: even as I have kept my Fathers commandements, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might bee full.

Saint Philip and Iames day.

The Collect.

ALmighty God, whom truely to know is everlasting life: grant us perfectly to know thy Sonne Jesus Christ to be the way, the Truth, and the Life, as thou hast taught S. Philip, and other the Apostles, through Jesus Christ our Lord. Amen.

The Epistle.

James 1.1. IAmes a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when yee fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisedome, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall bee given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the winde, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man

is unstable in all his wayes. Let the brother of low degree rejoyce in that he is exalted: but the rich, in that he is made low: because as the flower of the grasse he shall passe away. For the sun is no sooner risen with a burning heat, but it withereth the grasse; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his wayes. Blessed is the man that endureth temptation: for when he is tried, he shal receive the crown of life which the Lord hath promised to them that love him.

The Gospel.

AND Jesus said unto his disciples, Let not your heart John 14.1.
be troubled: ye beleeve in God, beleeve also in me. In my Fathers house are many mansions, if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there yee may be also. And whither I go yee know, and the way yee know. Thomas saith unto him, Lord, we know not whither thou goest: and how can wee know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If yee had known me, yee should have known my Father also: and from henceforth yee know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father? Beleevest thou not that I am in the Father, and the Father in mee? the words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the works. Beleeve me that I am in the Father, and the Father in me: or else beleeve me for the very works sake. Verily verily I say unto you, he that beleeveth on me, the works that I do, shall he do also, and greater works then these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may bee glorified in the Son. If ye shall ask any thing in my name, I will do it.

The

¶ Saint Barnabe Apostle.

The Collect.

LORD Almightie, which hast endued thy holy Apostle Saint Barnabas with singular gifts of the holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace, to use them alway to thy honour and glorie, through Jesus Christ our Lord. Amen.

The Epistle.

Acts 11. 22.

THen tidings of these things came unto the eares of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For hee was a good man, and full of the holy Ghost, and of Faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to passe, that a whole yeare they assembled themselves with the church, and taught much people, and the disciples were called Christians first in Antioch. And in these dayes came prophets from Jerusaleu unto Antioch. And there stood up one of them named Agabus, and signified by the spirit, that there should bee great dearth throughout all the World, which came to passe in the daies of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel.

John 15. 12.

THis is my commandement, that yee love one another, as I have loved you. Greater love hath no man then this, that a man lay down his life for his friends. Yee are my friends, if ye do whatsoever I command you. Henceforth I call you not

not ſervants, for the ſervant knoweth not what his lord doth, but I have called you friends: for all things that I have heard of my Father, I have made known unto you. Yee have not choſen me, but I have choſen you, and ordained you, that you ſhould go and bring forth fruit, and that your fruit ſhould remain: that whatſoever yee ſhall aſk of the Father in my Name, he may give it you.

Saint Iohn Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant Saint Iohn Baptiſt was wonderfully born, and ſent to prepare the way of thy Sonne our Saviour, by preaching of penance: make us ſo to follow his doctrine and holy life, that Wee may truely repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

COmfort yee, comfort yee my people, ſaith your God. Speak yee comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhee hath received of the Lords hand double for all her ſinnes. The voyce of him that crieth in the wilderneſſe, Prepare yee the way of the Lord, make ſtraight in the deſert a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall bee made low: and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it. The voyce ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſſe, and all the goodlineſſe thereof, is as the flower of the field. The graſſe withereth, the flower fadeth: Iſa. 40. 1.

because the spirit of the Lord bloweth upon it: surely the people is grasse. The grasse withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arme shall rule for him: behold, his reward is with him, and his work before him. Hee shall feed his flock like a shepherd: hee shall gather the lambs with his arm, and carry them in his bosome, and shall gently lead those that are with young.

The Gospel.

Luk. 1. 57. NOw Elizabeths full time came, that she should be delibered, and she brought forth a sonne. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoyced with her. And it came to passe that on the eighth day they came to circumcise the childe, and they called him Zacharias, after the name of his father. And his mother answered and said, Not so, but he shall be called Iohn. And they said unto her, There is none of thy kindred that is called by this name. And they made signes to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is Iohn: and they marvelled all. And his mouth was opened immediatly, and his tongue loosed, and hee spake, and praised God. And fear came on all that dwelt round about them, and all these sayings were noised abroad throughout all the hill-countrey of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of childe shall this be: and the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed bee

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the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David; as hee spake by the mouth of his holy Prophets, which have been since the world began. That We should be saved from our enemies, and from the hand of all that hate us. To perform the mercy promised to our fathers, and to remember his holy covenant: the oath which he sware to our father Abraham, that hee would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holinesse and righteousnesse before him, all the dayes of our life. And thou childe shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his wayes; to give knowledge of salvation unto his people, by the remission of their sinnes, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darknesse, and in the shadow of death, to guide our feet into the way of peace. And the childe grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Saint Peters day.

The Collect.

ALmighty GOD, which by thy Sonne Jesus Christ hast given to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock: make, We beseech thee, all Bishops, Presbyters and Ministers diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

The Epistle.

NOw about that time, Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further, Acts 12. 1.

to

to take Peter also. (Then were the dayes of unleavened bread) And when hee had apprehended him, hee put him in prison, and delivered him to foure quaternions of souldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains, and the keepers before the door kept the prison. And behold, the Angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the Angel said unto him, Gird thy self, and binde on thy sandals: and so hee did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him, and wist not that it was true which was done by the Angel: but thought he saw a vision. When they were past the first and the second Ward, they came unto the iron gate that leadeth unto the city, Which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the Angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel.

Matth. 16. 13. When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Sonne of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ the Sonne of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and bloud hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou

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art Peter, and upon this rock I will build my church: and the gates of hell shall not prevaile against it. And I will give unto thee the keyes of the kingdome of heaven: and whatsoever thou shalt binde on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

S. Iames the Apostle.

The Collect.

GRant, O mercifull God, that as thine holy Apostle S. James, leaving his father, and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him: So we forsaking all worldly & carnall affections, may be evermore ready to follow thy commandments, through Jesus Christ our Lord.

The Epistle.

IN those dayes came Prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world, which came to passe in the dayes of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jewes, he proceeded further, to take Peter also. Acts 11. 27.

The Gospel.

THen came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdome. But Jesus answered and said, Yee know not Matth. 20. 20.

what ye ask. Are ye able to drinke of the cup that I shall drink of, and to be baptized with the baptisme that I am baptized with? They say unto him, We are able. And hee saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but whosoever, will be great among you, let him be your minister. And whosoever wil be chief among you, let him be your servant. Even as the Son of man came not to be ministred unto, but to minister, and to give his life a ransome for many.

S. Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, which hast given grace to thine Apostle Saint Bartholomew, truly to beleeve and to preach thy word: grant we beseech thee, unto thy Church, both to love that he beleeved, and to preach that he taught, through Christ our Lord. Amen.

The Epistle.

Acts 5. 12. By the hands of the Apostles were many signes and wonders wrought among the people; (and they were all with one accord in Solomons porch. And of the rest durst no man joyn himself to them: but the people magnified them. And beleevers were the more added to the Lord, multitudes both of men and women) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by, might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The

S. Matthew Apostle.

The Gospel.

AND there was a strife among them, which of them should bee accounted the greatest. Luke 22. 24. And hee said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactours. But ye shall not be so; but hee that is greatest among you, let him bee as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth: is not he that sitteth at meat: but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdome, as my Father hath appointed unto mee: that yee may eat and drink at my table in my kingdome, and sit on thrones, judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call S. Matthew from the receipt of custome, to be an Apostle and Evangelist: grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow thy said Sonne Jesus Christ, who liveth and reigneth, &c.

The Epistle.

SEeing we have this ministery, as we have received mercie wee faint not, but have renounced the hidden things of dishonestie, not walking in craftinesse, nor handling the Word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost. In whom the god of this World hath blinded the mindes of them which beleeve not, lest the light of the glorious gospel of Christ, who is the image of God, 2 Cor. 4. 1.

should shine unto them. For we preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake. For God who commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the glorie of God, in the face of Jesus Christ.

The Gospel.

Mat. 9. 9. AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of custome: and he saith unto him, Follow me. And he arose, and followed him. And it came to passe, as Jesus sat at meat in the house, behold, many Publicanes and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with Publicanes and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go yee and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the services of all Angels and men in a wonderfull order: mercifully grant, that they which alway do thee service in heaven, may by thy appointment, succour and defend us in earth, through Jesus Christ our Lord. Amen.

The Epistle.

Revel. 12. 7. THere was warre in heaven, Michael and his Angels fought against the dragon, and the dragon fought and his angels: and prevailed not, neither was their place found any more in heaven. And the great dragon

dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God, day and night. And they overcame him by the bloud of the Lamb, and by the word of their testimonie, and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them; wo to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel.



AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdome of heaven? And Jesus called a little childe unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdome of heaven. Whosoever therefore shall humble himself as this little childe, the same is greatest in the kingdome of heaven. And Whoso shal receive one such little childe in my name, receiveth me. But Whoso shal offend one of these little ones which beleeve in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or mained, rather then having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, Mat. 18.1.

rather then having two eyes to be cast into hell fire. Take heed that yee despise not one of these little ones; for I say unto you, that in heaven their Angels do alwayes behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALmighty God, which calledst Saint Luke the Physician, whose praise is in the Gospel, to be a physician of the soul: grant we beseech thee, that by the wholesome medicines of his doctrine all the diseases of our souls may be healed, through thy Sonne Jesus Christ our Lord. Amen.

The Epistle.

2. Tim. 4. 5. WAtch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministery. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousnesse, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to mee for the ministery. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil, the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The

Simon and Iude Apostles.

The Gospel.

THe Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray yee therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your wayes: behold, I send you forth as lambs among Wolves. Carry neither purse nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Luk. 10. 1.

Simon and Iude Apostles.

The Collect.

ALmighty God, which hast builded thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone: Grant us so to be joyned together in unitie of spirit by their doctrine, that we may be made an holy Temple, acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle.

IUde the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: mercy unto you, and peace, and love be multiplied. Beloved, When I gave all diligence to write unto you of the common salvation: it was needfull for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints. For there are certain men crept in unawares, who were before of old ordained Jude 1.

dained to this condemnation, ungodly men, turning the grace of our God into lasciviousnesse, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that beleeved not. And the Angels which kept not their first estate, but left their own habitation, hee hath reserved in everlasting chains under darknesse, unto the judgement of the great day. Even as Sodome and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternall fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel.

Joh.15.17. THese things I command you, that ye love one another. If the world hate you, yee know that it hated me before it hated you. If ye were of the world, the world would love his own: but because yee are not of the world, but I have chosen you out of world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater then the lord: if they have persecuted mee, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my names sake, because they know not him that sent me. If I had not come, and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father. But this cometh to passe, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father,

even

even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And yee also shall bear Witnesse, because ye have been with me from the beginning.

All Saints day.

The Collect.

ALmighty God, which hast knit together thy elect in one Communion and fellowship in the mysticall body of thy Sonne Jesus Christ our Lord: grant us grace so to follow thy holy Saints in all vertuous and godly living, that wee may come to those unspeakeable joyes, which thou hast prepared for them that unfainedly love thee, through Jesus Christ our Lord. Amen.

The Epistle.

BEhold, I John saw another Angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the foure Angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed, an hundred and fourty and foure thousand, of all the tribes of the children of Israel. Revel. 7.2.

Of the tribe of Juda, were sealed twelve thousand.
Of the tribe of Reuben, were sealed twelve thousand.
Of the tribe of Gad, were sealed twelve thousand.
Of the tribe of Aser, were sealed twelve thousand.
Of the tribe of Nephthali, were sealed twelve thousand.
Of the tribe of Manasses, were sealed twelve thousand.
Of the tribe of Simeon, were sealed twelve thousand.
Of the tribe of Levi, were sealed twelve thousand.
Of the tribe of Issachar, were sealed twelve thousand.
Of the tribe of Zabulon, were sealed twelve thousand.

Of

Of the tribe of Joseph, were sealed twelve thousand. Of the tribe of Benjamin were, sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voyce, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the foure beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisedome, and thanksgiving, and honour, and power, and might bee unto our God for ever and ever. Amen.

The Gospel.

Mat. 5. 1.

IEsus seeing the multitudes, went up into a mountain: and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poore in spirit: for theirs is the kingdome of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousnesse: for they shall be filled. Blessed are the mercifull: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousnesse sake: for theirs is the kingdome of heaven. Blessed are yee when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoyce, and be exceeding glad: for great is your reward in heaven: for so persecuted they the Prophets which were before you.

The

The order of the Administration of *the Lords Supper, or holy Communion.*

SO many as intend to bee partakers of the holy Communion, shall signifie their names to the Presbyter or Curate over night, or else in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of those bee an open and notorious evil liver, so that the Church by him is offended, or have done any wrong to his neighbours by word or deed: the Presbyter or Curate having knowledge thereof, shall call him, and advertise him, in any wise not to presume to come to the Lords Table, untill he have openly declared himself to have truely repented and amended his former naughty life, that the Church may thereby bee satisfied, which afore was offended, and that he have recompensed the parties whom he hath done wrong unto, or at the least declare himself to be in full purpose so to do, assoone as he conveniently may.

The same order shall the Presbyter or Curate use with those betwixt whom he perceiveth malice and hatred to reigne, not suffering them to be partakers of the Lords Table, untill he know them to be reconciled. And if one of the parties so at variance, be content to forgive from the bottome of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other party will not be perswaded to a godly unity, but remaine still in his frowardnesse and malice: the Presbyter or Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The holy Table having at the Communion time a Carpet, and a faire white linen cloth upon it, with other decent furniture, meet for the high mysteries there to be celebrated, shall stand at the uppermost part of the Chancell or Church, where the Presbyter standing at the north-side or end thereof, shall say the Lords prayer, with this Collect following for due preparation.

Dur

¶ The Communion.

OUR Father which art in heaven, hallowed be thy Name. Thy kingdome come. Thy Will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as Wee forgive them that trespasse against us. And leade us not into temptation, but deliver us from evil. Amen.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Presbyter, turning to the people, rehearse distinctly all the TEN COMMANDEMENTS: The people all the while kneeling, and asking God mercy for the transgression of every duty therein; either according to the letter, or to the mysticall importance of the said Commandement.

GOD spake these Words and said, I am the Lord thy God: Thou shalt have none other gods but me.

People.

Lord have mercy upon us, and encline our hearts to keep this Law.

Presbyter.

Thou shalt not make unto thee any graven image, or any likenesse of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my Commandements.

People.

Lord have mercy upon us, and encline our hearts, &c.

Presbyter.

Thou shalt not take the Name of the Lord thy God in vain:

vain: for the Lord will not hold him guiltlesse that taketh his Name in vain.

People.

Lord have mercy upon us, and incline our hearts, &c.

Presbyter.

Remember the Sabbath-day, to keep it holy. Six dayes shalt thou labour, and do all thy work. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy sonne, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates. For in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the sabbath-day, and hallowed it.

People.

Lord have mercy upon us, and incline our hearts, &c.

Presbyter.

Honour thy father and thy mother: that thy dayes may be long upon the land which the Lord thy God giveth thee.

People.

Lord have mercy upon us, and incline our hearts, &c.

Presbyter.

Thou shalt not kill.

People.

Lord have mercy upon us, and incline our hearts, &c.

Presbyter.

Thou shalt not commit adultery.

People.

Lord have mercy upon us, and incline our hearts, &c.

Presbyter.

Thou shalt not steal.

People.

Lord have mercy upon us, and incline our hearts, &c.

Presbyter.

Thou shalt not bear false witnesse against thy neighbour.

People.

Lord have mercy upon us, and incline our hearts, &c.

Presbyter.

Presbyter.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor any thing that is thy neighbours.

People.

Lord have mercy upon us, and write all these thy laws in our hearts we beseech thee.

¶ Then shall follow one of these two Collects for the King, and the Collect of the day, the Presbyter standing up, and saying,

¶ Let us pray.

ALmighty God, whose kingdome is everlasting, and power infinite, have mercy upon thy holy Catholike Church, and in this particular Church in which Wee live so rule the heart of thy chosen servant CHARLES **our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory, and that wee his subjects (duely considering whose authority hee hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth, ever one God world without end. Amen.**

ALmighty and everlasting God, we be taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou doest dispose and turn them as it seemeth best to thy godly wisedome: We humbly beseech thee so to dispose and governe the heart of CHARLES **thy servant our King and Governour, that in all his thoughts, words and works, he may ever seeke thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace and godlinesse: Grant this, O mercifull Father, for thy deare Sonnes sake Jesus Christ our Lord. Amen.**

¶ Immediatly

The Communion.

¶ Immediatly after the Collects, the Presbyter ſhall read the Epiſtle, ſaying thus: **The Epiſtle written in the Chapter of at the verſe.** And when he hath done, he ſhall ſay: **Here endeth the Epiſtle.** And the Epiſtle ended, the Goſpel ſhall bee read, the Presbyter ſaying: **The holy Goſpel is written in the Chapter of at the verſe.** And then the people all ſtanding up ſhall ſay: **Glory be to thee, O Lord.** At the end of the Goſpel, the Presbyter ſhall ſay: **So endeth the holy Goſpel.** And the people ſhall anſwer: **Thanks be to thee, O Lord.** And the Epiſtle and Goſpel being ended, ſhall be ſaid or ſung this Creed, all ſtill reverently ſtanding up.



Beleeve in one God the Father Almighty, maker of Heaven and Earth, and of all things viſible and inviſible: and in one Lord Jeſus Chriſt the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one ſubſtance with the Father, by whom all things were made: who for us men, and for our ſalvation, came down from heaven, and was incarnate by the holy Ghoſt of the Virgin Mary, and was made man, and was crucified alſo for us under Pontius Pilate. He ſuffered, and was buried, and the third day hee roſe again according to the Scriptures, and aſcended into heaven, and ſitteth on the right hand of the Father. And he ſhall come again with glory, to judge both the quick and the dead: whoſe Kingdome ſhall have no end. And I beleeve in the holy Ghoſt, the Lord and giver of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worſhipped and glorified, who ſpake by the Prophets. And I beleeve one Catholike and Apoſtolique Church. I acknowledge one Baptiſme for the remiſſion of ſins. And I look for the reſurrection of the dead, and the life of the world to come. Amen.

¶ After

¶ After the Creede, if there be no Sermon, ſhall follow one of the Homilies which ſhall hereafter be ſet forth by common authority. After ſuch Sermon, Homily, or exhortation, the Presbyter or Curate ſhall declare unto the people whether there bee any Holy-dayes, or Faſting-dayes the week following, and earneſtly exhort them to remember the poore, ſaying (for the offertory) one or moe of theſe ſentences following, as hee thinketh moſt convenient by his diſcretion, according to the length, or ſhortneſſe of the time that the people are offering.

Gen. 4. 3. **And in proceſſe of time it came to paſſe, that Cain brought of the fruit of the ground an offring unto the Lord: and Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof. And the Lord had reſpect unto Abel, and to his offring: but unto Cain and to his offring he had not reſpect.**

Exod. 25. 2. **Speak unto the children of Iſrael, that they bring me an offring: of every man that giveth it willingly with his heart, yee ſhall take my offring.**

Deut. 16. 16. **Ye ſhall not appear before the Lord empty: every man ſhall give as he is able, according to the bleſſing of the Lord your God which he hath given you.**

1 Chron. 29. 10. **David bleſſed the Lord before all the congregation: and ſaid, Bleſſed** be **thou, O Lord God, for ever and ever. Thine, O Lord,** is **the greatneſſe, and the glory, and the victory, and the majeſty: for all** that is **in the heaven and in the earth,** is thine: **thine is the kingdome, O Lord, and thou art exalted as head above all: Both riches and honour** come **of thee, and of thine own do wee give unto thee. I know alſo my God, that thou tryeſt the heart, and haſt pleaſure in uprightneſſe. As for me, in the uprightneſſe of my heart I have willingly offered all theſe things. And now have I ſeen with joy thy people which are preſent here, to offer willingly unto thee.**

Pſal. 96. 8. **Give unto the Lord the glory due unto his name, bring an offering, and come into his courts.**

Matth. 6. 19, 20. **Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where theeves breake through and ſteal. But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and**

where

where theeves doe not breake through nor steal.

Not everie one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven: but he that doth the will of my Father which is in heaven. Mat. 7. 12.

Jesus sate over against the treasurie, and beheld how the people cast money into it: and many that were rich cast in much. And there came a certain poore widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poore widow hath cast more in, then all they which have cast into the treasurie. For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living. Mar. 12. 41, 42, 43, 44.

Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or Who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. 9. 7.

If we have sown unto you spirituall things, is it a great thing if we shall reap your carnall things? 1 Cor. 9. 11.

Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel. 1 Cor. 9. 13, 14.

He which soweth sparingly, shall reap sparingly: and he which soweth bountifully, shal reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerfull giver. 2 Cor. 9. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. Galat. 6. 6, 7.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternall life. 1 Tim. 6. 17, 18, 19.

Heb.6.10. **God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministred to the saints, and do minister.**

Heb. 13. 16. **To do good, and to communicate forget not, for with such sacrifices God is well pleased.**

¶ While the Presbyter distinctly pronounceth some or all of these sentences for the offertory, the Deacon, or (if no such be present) one of the Church-wardens shall receive the devotions of the people there present in a bason provided for that purpose. And when all have offered, hee shall reverently bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy Table. And the Presbyter shall then offer up and place the bread and wine prepared for the Sacrament upon the Lords Table, that it may be ready for that service. And then he shall say,

¶ **Let us pray for the whole state of Christs church militant here in earth.**

If there be no almes given to the poore, then shall the words (of accepting our almes) be left out unsaid.

Almighty and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thankes for all men: We humbly beseech thee, most mercifully (to accept our almes, and) **to receive these our prayers, which We offer unto thy divine Majestie, beseeching thee to inspire continually the universall church with the spirit of truth, unitie, and concord: and grant that all they that do confesse thy holy name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours, and specially thy servant** Charles **our King, that under him We may be godly and quietly governed: and grant unto his Whole counsell, and to all that be put in authoritie under him, that they may truely and indifferently minister justice, to the punishment of Wickednesse and vice, and to the maintenance of Gods true religion and vertue. Give grace (O heavenly Father) to all Bishops, Presbyters, and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duely administer thy holy sacraments: and to all thy people give thy heavenly**

grace,

grace, that with meek heart, and due reverence they may heare and receive thy holy word, truly serving thee in holinesse and righteousnesse all the dayes of their life. [And we commend especially unto thy mercifull goodnesse the congregation which is here assembled in thy name to celebrate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ.] And we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickenesse, or any other adversitie. And we also blesse thy holy name for all those thy servants, who having finished their course in faith, do now rest from their labours. And wee yeeld unto thee most high praise and hearty thankes for the wonderfull grace and vertue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their severall generations: most humbly beseeching thee, that we may have grace to follow the example of their stedfastnesse in thy faith, and obedience to thy holy commandements, that at the day of the generall resurrection, wee, and all they which are of the mysticall body of thy Son, may be set on his right hand, and hear that his most joyfull voice, Come yee blessed of my Father, inherit the kingdome prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christs sake our only Mediatour and Advocate. Amen.

When there is no communion, these words thus inclosed [] are to be left out.

¶ Then shall follow this exhortation at certain times when the Presbyter or Curate shall see the people negligent to come to the holy communion.

WE come together at this time (dearly beloved brethren) to feed at the Lords supper, unto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lord Jesus Christs sake, that yee will not refuse to come thereto, being so lovingly called and bidden of God himself. Ye know how grievous and unkinde a thing it is, when a man hath prepared a

rich feast, decked his table with all kinde of provision, so that there lacketh nothing but the guests to sit down, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved: Who would not think a great injury and wrong done unto him: Wherefore most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly busines: but such excuses bee not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend: When God calleth you, be you not ashamed to say, You will not come: when you should return to God, will you excuse your self, and say that you be not ready: Consider earnestly with your selves, how little such feigned excuses shall availe before God. They that refused the feast in the Gospel, because they had bought a Farme, or would try their yokes of Oxen, or because they were married, were not so excused, but counted unworthy of that heavenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalf, I exhort you as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to offer up himself by death upon the crosse for our salvation: even so it is our duty to celebrate and receive the holy Communion together in the remembrance of his death and sacrifice, as hee himself commanded. Now if you will in no wise thus do, consider with your selves how great injurie you do unto God, and how sore punishment hangeth over your heads for the same. And whereas you offend God so grievously in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindnes you will not adde any more: which thing ye shal do, if ye stand by as gazers, and lookers on them that do communicate, and be not partakers of the same your selves. For what thing can this be accounted else, then a further con-

tempt

tempt and unkindneſſe unto God: Truely, it is a great unthankfulneſſe to ſay nay when ye be called: but the fault is much greater when men ſtand by, and yet will not receive this holy ſacrament which is offered unto them. I pray you, what can this be elſe, but even to have the myſteries of Chriſt in deriſion: It is ſaid unto all, Take ye, and eat; Take and drinke ye all of this, Do this in remembrance of me. With what face then, or with what countenance ſhall ye heare theſe words: What will this be elſe, but a neglecting, a deſpiſing and mocking of the teſtament of Chriſt: Wherefore rather then ye ſhould ſo do, depart you hence, and give place to them that be godly diſpoſed. But when you depart, I beſeech you ponder with your ſelves, from whom ye depart; ye depart from the Lords table, ye depart from your brethren, and from the banquet of moſt heavenly food. Theſe things if yee earneſtly conſider, yee ſhall by Gods grace return to a better minde: for the obtaining whereof, we ſhall make our humble petitions, while we ſhall receive the holy communion.

¶ And ſometime ſhall this be ſaid alſo, at the diſcretion of the Presbyter or Curate.

DEarly beloved, foraſmuch as our duty is to render to almighty God our heavenly Father moſt hearty thanks, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpirituall food and ſuſtenance, as it is declared unto us, as well by Gods word, as by the holy ſacrament of his bleſſed body and bloud, the which being ſo comfortable a thing to them which receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily: my duty is to exhort you to conſider the dignitie of the holy myſterie, and the great perill of the unworthy receiving thereof, and ſo to ſearch and examine your owne conſciences, as you ſhould come holy and clean to a moſt godly and heavenly feaſt, ſo that in no wiſe you come but in the marriage garment required of God in holy ſcripture, and ſo come and be received, as

worthy partakers of such a heavenly Table. The way and meanes thereto is: First, to examine your lives and conversation by the rule of Gods commandments, and wherein soever ye shall perceive your selves to have offended, either by will, word, or deed, there bewaile your own sinfull lives, and confesse your selves to Almighty God, with full purpose of amendement of life. And if yee shall perceive your offences to be such, as be not only against God, but also against your neighbours: then ye shall reconcile your selves unto them, ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgivenesse of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the means aforesaid, cannot quiet his own conscience, but requireth further comfort or counsell, then let him come to mee, or some other discreet and learned Presbyter or Minister of Gods Word, and open his griefe, that he may receive such ghostly counsel, advice, and comfort, as his conscience may be relieved, and that by the ministery of Gods Word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulnesse.

¶ Then shall the Presbyter say this exhortation.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Bloud of our Saviour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to trie and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith wee receive that holy Sacrament:

(for

(for then we spiritually eat the flesh of Christ, and drinke his bloud; then we dwell in Christ, and Christ in us; wee be one with Christ, and Christ with us) So is the danger great, if we receive the same unworthily: for then we be guilty of the body and bloud of Christ our Saviour; We eat and drink our own damnation, not considering the Lords body: We kindle Gods wrath against us: We provoke him to plague us with divers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envie, or in any other grievous crime, bewaile your sinnes, and come not to this holy table; lest after the taking of that holy sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Judge therefore your selves (brethren) that yee be not judged of the Lord. Repent you truely for your sinnes past: have a lively and stedfast faith in Christ our Saviour. Amend your lives, and be in perfect charitie with all men, so shall yee be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the World, by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the crosse for us miserable sinners, which lay in darknesse and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious bloud-shedding hee hath obtained to us: he hath instituted and ordained holy mysteries, as pledges of his love, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father, and the holy Ghost, let us give (as we are most bounden) continuall thanks, submitting our selves wholly to his holy Will and pleasure, and studying to serve him in true holinesse and righteousnesse all the dayes of our life. Amen.

¶ Then ſhall the Presbyter ſay to them that come to receive the holy Communion this invitation.

YOu that do truly and earneſtly repent you of your ſinnes, and be in love and charity with your neighbours, and intend to lead a new life, following the Commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confeſſion to Almighty God, before this Congregation here gathered together in his holy Name, meekely kneeling upon your knees.

¶ Then ſhall this generall confeſſion be made, in the name of all thoſe that are minded to receive the holy Communion, by the Presbyter himſelf, or the Deacon, both he and all the people kneeling humbly upon their knees.

ALmighty God, Father of our Lord Jeſus Chriſt, maker of all things, judge of all men, We acknowledge and bewaile our manifold ſins and wickedneſſe, which We from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy divine Majeſty, provoking moſt juſtly thy Wrath and indignation againſt us. We do earneſtly repent, and be heartily ſorry for theſe our miſdoings, the remembrance of them is grievous unto us, the burthen of them is intolerable. Have mercy upon us, have mercy upon us, moſt mercifull Father, for thy Sonne our Lord Jeſus Chriſts ſake, forgive us all that is paſt, and grant that wee may ever hereafter ſerve and pleaſe thee, in newneſſe of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Presbyter or the Biſhop (being preſent) ſtand up, and turning himſelf to the people, pronounce the abſolution, as followeth.

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſſe of ſinnes to all them which with hearty repentance and true faith turn unto him: have mercy upon you, pardon and deliver

deliver you from all your sins, confirme and strengthen you in all goodnesse, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Presbyter also say.

¶ Heare what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all ye that labour, and are heavy laden, and I will give you rest. So God loved the world, that hee gave his onely begotten Sonne: that Whosoever beleeveth in him, should not perish, but have everlasting life. Matth. 11. 28. John 3. 16.

¶ Heare also what S. Paul saith.

This is a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. 1. 15.

¶ Heare also what S. John saith.

If any man sinne, we have an Advocate with the Father, Jesus Christ the righteous: and hee is the propitiation for our sinnes. 1 John 2. 1, 2.

¶ After which the Presbyter shall proceede, saying,

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Presbyter.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

Presbyter.

It is very meet, right, and our bounden duty, that wee should at all times, and in all places, give thanks unto thee, O Lord, holy Father, Almighty, everlasting God.

¶ Here shall follow the proper Preface according to the time, if there bee any especially appointed: or else immediatly shall follow,

Therefore with Angels and Archangels, &c.

Proper prefaces.

¶ Upon Chriſtmas day, and ſeven dayes after.

BEcauſe thou diddeſt give Jeſus Chriſt thine only Son to be born as on this day for us, who by the operation of the holy Ghoſt, was made very man, of the ſubſtance of the bleſſed virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with angels, and archangels, &c.

¶ Upon Eaſter day, and ſeven dayes after.

BUt chiefly are we bound to praiſe thee, for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchall lambe, which was offered for us, and hath taken away the ſin of the world, who by his death hath deſtroyed death, and by his riſing to life again, hath reſtored to us everlaſting life. Therefore with angels, &c.

¶ Upon the Aſcenſion day, and ſeven dayes after.

THrough thy moſt dearely beloved Sonne Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven, to prepare a place for us, that where he is, thither might we alſo aſcend, and reigne with him in glorie. Therefore with angels, and archangels, &c.

¶ Upon Whitſunday, and ſix dayes after.

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the holy Ghoſt came down this day from heaven, with a ſudden great ſound, as it had been a mighty winde in the likeneſſe of fierie tongues lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſſe with fervent zeal conſtantly to preach the Goſpel unto all nations, whereby we are brought out of darkneſſe and errour, into the clear light, and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with angels, &c.

¶ Upon

¶ Upon the Feast of Trinity onely.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks to thee, O Lord Almighty, and everlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeve of the glory of the Father, the same wee beleeve of the Sonne, and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After which Prefaces shall follow immediatly this doxologie.

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praysing thee, and saying, Holy, holy, holy, Lord God of hosts. Heaven and earth are full of thy glory. Glory be to thee, O Lord most high.

¶ Then the Presbyter standing up, shall say the prayer of consecration, as followeth, but then during the time of consecration, he shall stand at such a part of the holy Table, where he may with the more ease and decency use both his hands.

ALmighty God our heavenly Father, Which of thy tender mercy didst give thy onely Sonne Jesus Christ to suffer death upon the Crosse for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the Whole World, and did institute, and in his holy gospel command us to continue a perpetuall memory of that his precious death and sacrifice, untill his coming again: Heare us, O mercifull Father, we most humbly beseech thee, and of thy almighty goodnesse vouchsafe so to blesse and sanctifie with thy Word and holy Spirit these thy gifts and creatures of bread and Wine, that they may bee unto us the

body

body and bloud of thy most dearly beloved Son; so that wee receiving them according to thy Sonne our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of the same his most precious body and bloud: Who in the night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body, which is given for you; do this in remembrance of me. Likewise, after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drinke yee all of this, for this is my bloud of the new testament, which is shed for you, and for many, for the remission of sins: do this as oft as ye shall drink it in remembrance of me.

At these words (took bread) the Presbyter that officiates is to take the Paten in his hand.

At these words (took the cup) he is to take the chalice in his hand, and lay his hand upon so much, be it in chalice or flagons, as he intends to consecrate.

¶ Immediatly after shall be said this memoriall or prayer of oblation, as followeth.

Wherefore O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majestie, with these thy holy gifts, the memoriall which thy Son hath willed us to make, having in remembrance his blessed passion, mightie resurrection, and glorious ascension, rendring unto thee most heartie thankes for the innumerable benefits procured unto us by the same. And we entirely desire thy Fatherly goodnesse, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Jesus Christ, and through faith in his bloud, we (and all thy whole church) may obtain remission of our sinnes, and all other benefits of his passion. And here wee offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that whosoever shall be partakers of this holy communion, may worthily receive the most precious bodie and bloud of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one bodie with him, that he may dwell

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in them, and they in him. And although Wee be unworthie, through our manifold sinnes, to offer unto thee any sacrifice: yet Wee beseech thee to accept this our bounden dutie and service, not Weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by Whom, and with whom, in the unitie of the holy Ghost, all honour and glory be unto thee, O Father almightie, World without end. Amen.

¶ Then shall the Presbyter say: As our Saviour Christ hath commanded and taught us, we are bold to say,



OUR Father which art in heaven, hallowed be thy name. Thy kingdome come. Thy Will bee done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as Wee forgive them that trespasse against us. And lead us not into temptation: but deliver us from evil. For thine is the kingdome, the power, and the glorie, for ever and ever. Amen.

¶ Then shall the Presbyter kneeling down at Gods board, say in the name of all them that shall communicate, this collect of humble accesse to the holy communion, as followeth.



WE do not presume to come to this thy table (O mercifull Lord) trusting in our own righteousnesse, but in thy manifold and great mercies. We be not worthie so much as to gather up the crumbes under thy table. But thou art the same Lord, Whose propertie is alwayes to have mercie: grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his bloud, that our sinfull bodies may bee made cleane by his body, and our souls washed through his most precious bloud, and that Wee may evermore dWell in him, and he in us. Amen.

¶ Then

¶ Then ſhall the Biſhop, if he be preſent, or elſe the Presbyter that celebrateth, firſt receive the communion in both kindes himſelf, and next deliver it to other Biſhops, Presbyters and Deacons (if any be there preſent) that they may help him that celebrateth; and after to the people in due order, all humbly kneeling. And when he receiveth himſelf, or delivereth the bread to others, he ſhall ſay this benediction.

THe body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life.

Here the partie receiving ſhall ſay, **Amen.**

¶ And the Presbyter or Miniſter that receiveth the cup himſelf, or delivereth it to others, ſhall ſay this benediction.

THe bloud of our Lord Jeſus Chriſt which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life.

Here the party receiving ſhall ſay, **Amen.**

¶ When all have communicated, he that celebrates ſhall go to the Lords table, and cover with a fair linen cloth, or corporall, that which remaineth of the conſecrated elements, and then ſay this collect of thankſgiving, as followeth.

ALmightie and everliving God, wee moſt heartily thank thee, for that thou doeſt vouchſafe to feed us, which have duely receiued theſe holy myſteries, with the ſpirituall food of the moſt precious body and bloud of thy Sonne our Saviour Jeſus Chriſt, and doeſt aſſure us thereby of thy favour and goodneſſe towards us, and that we be very members incorporate in thy myſticall body, which is the bleſſed companie of all faithfull people, and be alſo heires through hope of thy everlaſting kingdome, by the merits of the moſt precious death and paſſion of thy dear Sonne: We now moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do

all

all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the holy Ghost, be all honour and glorie, world without end. Amen.

¶ Then shall be said or sung, *Gloria in excelsis*, in English as followeth.

GLorie be to God on high, and in earth peace, good will towards men. We praise thee, we blesse thee, wee worship thee, wee glorifie thee, wee give thanks to thee for thy great glorie, O Lord God, heavenly King, God the Father Almightie, O Lord the only begotten Sonne Jesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sinnes of the world, have mercie upon us. Thou that takest away the sinnes of the world, have mercie upon us. Thou that takest away the sinnes of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercie upon us: for thou only art holy, thou only art the Lord, thou only O Christ, with the holy Ghost, art most high in the glorie of God the Father. Amen.

¶ Then the Presbyter, or Bishop, if he be present, shall let them depart with this blessing.

THe peace of God which passeth all understanding, keep your hearts and mindes in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almightie, the Father, the Son, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.

¶ After

¶ After the divine ſervice ended, that which was offered ſhall be divided in the preſence of the Presbyter, and the Church-wardens, whereof one half ſhall be to the uſe of the Presbyter to provide him books of holy divinity: the other half ſhall be faithfully kept and employed on ſome pious or charitable uſe, for the decent furniſhing of that Church, or the publike relief of their poore, at the diſcretion of the Presbyter and Church-wardens.

Collects to be ſaid after the offertory, when there is no Communion; every ſuch day one or more. And the ſame may bee ſaid alſo as often as occaſion ſhall ſerve, after the Collects either of Morning and Evening prayer, Communion, or Letany, by the diſcretion of the Presbyter or Miniſter.

ASSiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation, that among all the changes and chances of this mortall life, they may ever be defended by thy moſt gracious and ready helpe, through Chriſt our Lord. Amen.

ALmighty LORD, and everlaſting God, vouchſafe we beſeech thee, to direct, ſanctifie, and governe both our hearts and bodies in the wayes of thy Laws, and in the works of thy Commandements, that through thy moſt mighty protection, both here and ever, wee may bee preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. Amen.

Grant

The Communion.

GRant we beseech thee Almighty God, that the words which wee have heard this day with our outward eares may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

PRevent us, O LORD, in all our doings, with thy most gracious favour, and further us with thy continuall help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

ALmighty GOD the fountain of all Wisedome, which knowest our necessities before we ask, and our ignorance in asking: we beseech thee to have compassion upon our infirmities, and those things which for our unworthinesse wee dare not, and for our blindnesse wee cannot ask, vouchsafe to give us, for the worthinesse of thy Sonne Jesus Christ our Lord. Amen.

ALmighty GOD, which hast promised to heare the petitions of them that ask in thy Sons Name, We beseech thee mercifully to encline thine eares to us, that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy Will, may effectually bee obtained, to the relief of our necessitie, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

UPON the Holy-dayes (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, untill the end of the Homily, concluding with the generall prayer, (**for the whole eſtate of Chriſts Church militant here in earth**) and one or more of theſe Collects before rehearſed, as occaſion ſhall ſerve.

¶ And there ſhall be no publick celebration of the Lords Supper, except there bee a ſufficient number to communicate with the Presbyter, according to his diſcretion.

¶ And if there be not above twenty perſons in the pariſh, of diſcretion to receive the Communion; yet there ſhall be no Communion, except foure or three at the leaſt communicate with the Presbyter.

¶ And in Cathedrall and Collegiat Churches, where be many Presbyters, and Deacons, they ſhall all receive the Communion with the Presbyter that celebrates every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.

¶ And to take away the ſuperſtition, which any perſon hath or might have in the Bread and Wine, (though it be lawfull to have wafer bread) it ſhall ſuffice that the Bread be ſuch as is uſuall: yet the beſt and pureſt Wheat Bread that conveniently may be gotten. And if any of the Bread and Wine remaine, which is conſecrated, it ſhall be reverently eaten and drunk by ſuch of the communicants only as the Presbyter which celebrates ſhall take unto him, but it ſhall not be carried out of the Church. And to the end there may be little left, he that officiates is required to conſecrate with the leaſt, and then if there be want, the words of conſecration may be repeated again, over more, either bread or wine: the Presbyter beginning at theſe words in the prayer of conſecration (**our Saviour in the night that he was betrayed, took, &c.**)

¶ The Bread and Wine for the Communion, ſhall be provided by the Curate and the Church-wardens, at the charges of the Pariſh.

¶ And note that every pariſhioner ſhall communicate at the leaſt three times in the year, of which Paſch or Eaſter ſhall be one, and ſhall alſo receive the Sacraments and obſerve other Rites, according to the order in this book appointed.

The

The Miniſtration of Baptiſme, to *be uſed in the Church.*

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the old time was not commonly miniſtred, but at two times in the year: At Eaſter and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now being grown out of uſe; (although it cannot for many conſiderations be well reſtored againe) it is thought good to follow the ſame, as neere as conveniently may be. Wherefore the people are to bee admoniſhed, that it is moſt convenient that Baptiſme ſhould not be miniſtred but upon Sundayes and other Holy-dayes, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized, into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Nevertheleſſe (if neceſſity ſo require) children may at all times be baptized at home.

When there are children to be baptized upon the Sunday or Holy-day, the parents ſhall give knowledge over night, or in the Morning afore the beginning of Morning prayer, to the Presbyter or Curate. And then the Godfathers, Godmothers, and people, with the children, muſt be ready at the Font, either immediatly after the laſt Leſſon at Morning prayer, or elſe immediatly after the laſt Leſſon at Evening prayer, as the Presbyter or Curate by his diſcretion ſhall appoint. And then ſtanding there, the Presbyter ſhall ask whether the Children be baptized or no. If they anſwer, No: Then ſhall the Presbyter ſay thus,

Publique Baptisme.

DEarly beloved, forasmuch as all men be conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdome of God, except he be regenerate and born anew of Water and of the holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to these children that thing which by nature they cannot have, that they may be baptized with Water and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

¶ Then shall the Presbyter say.

Let us pray.

ALmighty and everlasting God, which of thy great mercy didst save Noah and his familie in the ark from perishing by water, and also didst safely leade the children of Israel thy people through the Red sea, figuring thereby thy holy baptisme, and by the baptisme of thy welbeloved Son Jesus Christ, didst sanctifie the floud Jordan, and all other waters, to the mysticall washing away of sin: [Sanctifie this fountain of baptisme, thou which art the * Sanctifier of all things.] And further we beseech thee for thine infinite mercies, that thou wilt mercifully look upon these children, sanctifie them and wash them with the holy Ghost, that they being delivered from thy wrath, may be received into the ark of Christs church, and being stedfast in faith, joyfull through hope, & rooted in charitie, may so passe the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reigne with thee world without end, through Jesus Christ our Lord. Amen.

* The water in the font shal be changed twice in the moneth at least: And before any childe be baptised in the water so changed, the Presbyter or Minister shall say at the font the words thus inclosed []

ALmighty and immortall God, the aide of all that need, the helper of all that flee to thee for succour, the life of them that beleeve, and the resurrection of the dead: Wee call upon thee for these Infants, that they coming to thy holy baptisme, may receive remission of their sinnes by spirituall regeneration. Receive them, O Lord, as thou hast promised by thy welbeloved Son, saying, Aske, and you shall have; seek, and you shall finde; knock,

and

and it shall be opened unto you. So give now unto us that ask: let us that seek, finde: open the gate unto us that knock, that these Infants may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternall Kingdome, which thou hast promised by Christ our Lord. Amen.

¶ Then shall the Presbyter say.

ℂ Hear the words of the Gospel written by S. Mark in the tenth Chapter.

AT a certain time they brought young children to Christ, that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdome of God. Uerily I say unto you, Whosoever shall not receive the kingdome of God as a little childe, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. Mark 10. 13.

℄ After the Gospel is read, the Presbyter or Minister shall make this briefe exhortation upon the words of the Gospel.

FRiends, you heare in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him: how he blamed those that would have kept them from him: how he exhorted all men to follow their innocency. You perceive how by his outward gesture and deed, he declared his good will toward them. For he embraced them in his arms, he layd his hands upon them, and blessed them. Doubt yee not therefore, but stedfastly beleeve, that he will likewise favourably receive these present Infants, that he will embrace them with the arms of his mercy, that he will give unto them the blessing of eternall life, and make them partakers of his everlasting Kingdome. Wherefore, we being thus perswaded of the good will of our heavenly Father toward these Infants, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing these children to his holy Baptisme: let us faithfully and devoutly give thanks unto him, and say.

Publique Baptïsme.

ALmighty and everlasting God, heavenly Father, wee give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge, and confirme this faith in us evermore: give thy holy Spirit to these Infants, that they may be born again, and be made heires of everlasting Salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the Presbyter shall speake unto the Godfathers and Godmothers on this wise.

WElbeloved friends, ye have brought these children here to bee baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to blesse them, to release them of their sinnes, to give them the Kingdome of heaven, and everlasting life. Wee have heard also that our Lord Jesus Christ hath promised in his gospel, to grant all these things that ye have prayed for, which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, these Infants must also faithfully for their part promise by you that be their sureties, that they will forsake the devil and all his works, and constantly beleeve Gods holy Word, and obediently keep his commandements.

¶ Then shall the Presbyter demand of the Godfathers and Godmothers these questions following,

Doest thou forsake the devil and all his works, the vaine pompe and glory of the world, with all covetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I forsake them all.

Presbyter.

Doest thou beleeve in God the Father Almighty, maker of heaven and earth? And in Jesus Christ his only begotten Sonne our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that hee suffered

under

under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the World to judge the quick and the dead: And doest thou beleeve in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and everlasting life after death:

Answer.

All this I stedfastly beleeve.

Presbyter.

Wilt thou be baptized in this faith:

Answer.

That is my desire.

¶ Then shall the Presbyter say.



Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devil, the World, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministery, may also be endued with heavenly vertues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who doest live and governe all things World without end. Amen.

ALmighty everliving God, whose most dearly beloved Sonne Jesus Christ, for the forgivenesse of our sinnes, did shed out of his most precious side both Water and bloud, and gave commandement to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: regard we beseech thee, the supplications of thy Church, and grant that all thy servants which shall be

baptized in this Water (which We here blesse and dedicate in thy name to this spiritual washing) may receive the fulnesse of thy grace, and ever remain in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

¶ Then the Presbyter shall take the childe in his hands, and aske the name: and naming the childe, shall dip it in the water, so it bee discreetly and warily done, saying,

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the childe be weake, it shall suffice to poure water upon it, saying the foresaid words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Presbyter shall make a Crosse upon the Childes forehead, saying,

We receive this Childe into the Church of Christ, and do signe him with the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the Faith of Christ crucified, and stoutly to resist sin, the world, and the devil, and to continue Christs faithfull souldier and servant unto his lives end. Amen.

¶ Then shall the Presbyter say.

Seeing now, dearly beloved brethren, that these children be regenerate, and grafted into the body of Christs Church, let us give thanks unto God for these benefits, and with one accord make our prayers unto Almighty God, that they may lead the rest of their life according to this beginning.

¶ Then shall be said.

Our Father which art in heaven, &c.

¶ Then shall the Presbyter say.

We yeeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own Childe by adoption, and to incorporate him into thy holy Church: and humbly we beseech thee to grant,

grant, that he being dead unto sinne, and living unto righteousnesse, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, that as he is made partaker of the death of thy Son, so he may be partaker of his resurrection: so that finally, with the residue of thy holy Church, he may be inheritour of thine everlasting Kingdome, through Christ our Lord. Amen.

¶ At the last end, the Presbyter calling the Godfathers and Godmothers together, shall say this exhortation following.

FOrasmuch as these Children have promised by you to forsake the devill and all his works, to beleeve in God, and to serve him: you must remember that it is your parts and duties to see that these Infants bee taught, so soone as they shall bee able to learne, what a solemne vow, promise, and profession they have made by you. And that they may know these things the better, yee shall call upon them to heare Sermons, and chiefly you shall provide that they may learne the Creede, the Lords prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeve to his souls health, and that these children may be vertuously brought up to leade a godly and a Christian life, remembring alwayes that Baptisme doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him, that as he dyed, and rose again for us, so should wee which are baptized, die from sinne, and rise again unto righteousnesse, continually mortifying all our evill and corrupt affections, and daily proceeding in all vertue and godlinesse of living.

¶ The Presbyter or Minister shall command that the children be brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further instructed in the Catechisme which is set forth in this book for that purpose, according as it is there expressed.

¶ Of

Private Baptiſme.

Of them that are to bee baptized in private houſes in time of neceſſity, by the Presbyter or *Miniſter of the Pariſh, or any other lawfull Preſbyter or Miniſter that can be procured.*

THe Paſtours and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of Infants any longer then the Sunday, or other Holyday next after the childe be born, unleſſe upon a great and reaſonable cauſe declared to the Curate, and by him approved.

And alſo they ſhall warne them, that without great cauſe and neceſſity they procure not their children to be baptized at home in their houſes. And when great need ſhall compell them ſo to do, then Baptiſme ſhall be adminiſtred on this faſhion.

Firſt, let the lawfull presbyter or Miniſter, and them that be preſent, call upon God for his grace, and ſay the Lords prayer, if time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Presbyter or Miniſter ſhall dip it in water, or poure water upon it, ſaying theſe words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized again. But yet nevertheleſſe, if the childe which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Presbyter or Miniſter of the ſame Pariſh did himſelf baptize that childe, the Congregation may be certified of the true forme of Baptiſme by him privately before uſed. Or if the childe were baptized by any other lawfull Presbyter or Miniſter, that then the Presbyter of the Pariſh, where the childe was borne or chriſtened, ſhall examine and trie, whether the childe be lawfully baptized or no. In which caſe if thoſe that bring any childe to the Church, do anſwer that the ſame childe is already baptized; then ſhall the Presbyter or Miniſter examine them further, ſaying,

By whom was the childe baptized?
Who was present when the childe was baptized?
And because some things essentiall to this Sacrament may happen to be omitted through fear or haste in such times of extremitie: therefore I demand further of you,
With what matter was the childe baptized?
With what words was the childe baptized?
Whether think you the childe to bee lawfully and perfectly baptized?

¶ And if the Presbyter or Minister shall finde by the answers of such as bring the childe, that all things were done as they ought to be: then shall not he christen the childe againe, but shall receive him as one of the flocke of the true Christian people, saying thus,

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this childe, which being born in originall sinne, and in the wrath of God, is now by the laver of regeneration in Baptisme, received into the number of the children of God, and heires of everlasting life. For our Lord Jesus Christ doth not denie his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witnesse to our comfort on this wise.

A t a certain time they brought young childrẽ to Christ, that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdome of God. Verily I say unto you, Whosoever shall not receive the kingdome of God as a little childe, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. Mark 10. 13.

¶ After

Private Baptiſme.

¶ After the Goſpel is read, the Presbyter or Miniſter ſhall make this exhortation upon the words of the Goſpel.

FRiends, you heare in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him: how he blamed thoſe that would have kept them from him: how he exhorted all men to follow their innocency. We perceive how by his outward geſture and deed, he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but ſtedfaſtly beleeve, that he hath likewiſe favourably received this preſent Infant, that he hath embraced him with the arms of his mercy, that he hath given unto him the bleſſing of eternall life, and made him partaker of his everlaſting Kingdome. Wherefore wee being thus perſwaded of the good will of our heavenly Father, declared by his Sonne Jeſus Chriſt, toward this Infant, let us faithfully and devoutly give thanks unto him, and ſay the prayer which the Lord himſelf taught, and in declaration of our Faith, let us recite the Articles contained in our Creede.

¶ Here the Presbyter or Miniſter with the Godfathers and Godmothers ſhall ſay.

¶ Our Father which art in heaven, &c.

¶ Then ſhall the Presbyter demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,

Doeſt thou in the name of this childe forſake the devil and all his works, the vain pomp and glory of the world, with all the covetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow, nor be led by them:

Anſwer.

I forſake them all.

Presbyter.

Doeſt thou in the Name of this childe profeſſe this faith, to beleeve in God the Father Almighty, maker of heaven and earth: And in Jeſus Chriſt his only begotten Son our Lord:

Lord: and that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world to judge the quick and the dead: And do you in his name beleeve in the holy Ghost, the holy Catholike Church, the Communion of Saints, the Remission of sinnes, the resurrection of the body, and everlasting life after death:

Answer.

All this I stedfastly beleeve.

¶ Let us pray.



Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge, and confirme this faith in us evermore: give thy holy Spirit to this Infant, that he being born again, and being made heire of everlasting Salvation, through our Lord Jesus Christ, may continue thy servant, and attaine thy promise, through the same our Lord Jesus Christ thy Sonne, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

¶ Then shall the Presbyter or Minister make this exhortation to the Godfathers and Godmothers.



Forasmuch as this childe hath promised by you, to forsake the devil and all his works, to beleeve in God and to serve him: you must remember that it is your part and duty, to see that this Infant be taught, so soon as he shall bee able to learn, what

what a ſolemn vow, promiſe, and profeſſion he hath made by you. And that he may know theſe things the better, yee ſhall call upon him to hear Sermons, and chiefly ye ſhall provide that he may learn the Creede, the Lords prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeve to his ſouls health: and that this childe may be vertuouſly brought up, to leade a godly and a Chriſtian life, remembring alway that Baptiſme doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and be made like unto him, that as he dyed and roſe again for us, ſo ſhould we which are baptized, dye from ſinne, and riſe again unto righteouſneſſe, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſſe of living.

And ſo forth, as in publique Baptiſme.

¶ But if they which bring the Infants to the Church, do make ſuch uncertaine anſwers to the Presbyters queſtions, as that it cannot appeare that the childe was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghoſt (which are Eſſentiall parts of Baptiſme): then let the Presbyter baptize it in forme above written, concerning publique Baptiſme, ſaving that at the dipping of the childe in the Font, he ſhall uſe this forme of words.

IF thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their Faith, according *to the Catechiſme following.*



TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it (according to Saint Pauls doctrine, who teacheth that all things ſhould be done in the Church to the edification of the ſame) it is thought good, that none hereafter ſhall be confirmed, but ſuch as can ſay in their mother tongue the Articles of the Faith, the Lords prayer, and the ten Commandements, and can alſo anſwer to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in. And this order is moſt convenient to bee obſerved for divers conſiderations.

Firſt, becauſe that when Children come to the years of diſcretion, and have learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelves with their own mouth, and with their own conſent, openly before the Church, ratifie and confirme the ſame: and alſo promiſe that by the grace of God they will evermore endeavour themſelves faithfully to obſerve and keep ſuch things as they by their own mouth and confeſſion have aſſented unto.

Secondly, foraſmuch as Confirmation is miniſtred to them that be baptized, that by Impoſition of hands and prayer, they may receive ſtrength and defence againſt all temptations to ſinne, and the aſſaults of the world and the devil: it is moſt meet to be miniſtred when children come to that age, that partly by the frailty of their

own

own fleſh, partly by the aſſaults of the world and the devil, they begin to be in danger to fall into ſundry kindes of ſinne.

Thirdly, for that it is agreeable with the uſage of the Church in times paſt: whereby it was ordained that confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſſe their own faith, and promiſe to be obedient unto the will of God.

And that no man ſhall thinke that any detriment ſhall come to children by deferring of their confirmation, hee ſhall know for truth, that it is certaine by Gods Word, that children being baptized, have all things neceſſary for their ſalvation, and bee undoubtedly ſaved.

A Catechiſme, that is to ſay, An inſtruction to be learned of every Childe, before he be brought to be confirmed by the Biſhop, *and to be uſed throughout the whole Church of Scotland.*

Queſtion.

What is your name?

Anſwer.

N. or M.

Queſtion.

Who gave you this name?

Anſwer.

My Godfathers and Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the Kingdome of heaven.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwer.

Answer.

They did promise and vow three things in my name: First, that I should forsake the devil and all his Works, the pomps, and vanities of the wicked World, and all the sinfull lusts of the flesh. Secondly, that I should beleeve all the Articles of the Christian Faith. And thirdly, that I should keep Gods holy Will and commandements, and walk in the same all the dayes of my life.

Question.

Doest thou not think that thou art bound to beleeve, and to do as they have promised for thee?

Answer.

Yes verily: and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my lives end.

Question.

Rehearse the Articles of thy belief.

Answer.



Beleeve in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the virgin Marie, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead. I beleeve in the holy Ghost, the holy catholique Church, the communion of saints, the forgivenesse of sins, the resurrection of the body, and the life everlasting. Amen.

Question.

What doest thou chiefly learn in these Articles of thy belief?

Answer.

First, I learn to beleeve in God the Father, who hath made me and all the World.

Secondly, in God the Sonne, Who hath redeemed me and all mankind.

Thirdly, in God the holy Ghost, Who sanctifieth mee, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandements. Tell me how many there be?

Answer.

Tenne.

Question.

Which be they?

Answer.

THE same which GOD spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt have none other gods but me.

ii. Thou shalt not make unto thee any graven image, or any likenesse of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thy self to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquitie of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercie unto thousands of them that love me, and keep my Commandements.

iii. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his Name in vain.

iiii. Remember the Sabbath-day, to keep it holy. Six daies shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not doe anie work, thou, nor thy sonne, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates. For in six daies the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore

the

the Lord blessed the sabbath-day, and hallowed it.

v. Honour thy father and thy mother: that thy daies may be long upon the land which the Lord thy God giveth thee.

vi. Thou shalt not kill.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steal.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor any thing that is thy neighbours.

Question.

What doest thou chiefly learn by these commandements?

Answer.

I learn two things: My dutie towards God, and my dutie towards my neighbour.

Question.

What is thy dutie towards God?

Answer.

My dutie towards God, is to beleeve in him, to fear him, and to love him with all my heart, with all my minde, with all my soul, and with all my strength. To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the dayes of my life.

Question.

What is thy dutie towards thy neighbour?

Answer.

My dutie towards my neighbour, is to love him as my self, and to do to all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the king and his ministers. To submit my self to all my governours, teachers, spirituall pastours, and masters. To order my self lowly and reverently to all my betters. To hurt no body by word nor deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing,

and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberneſſe, and chastitie. Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto the which it shall please God to call me.

Question.

My good childe, know this, that thou art not able to do these things of thy self, nor to walk in the commandements of God and to serve him, without his speciall grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords prayer.

Answer.

OUr Father which art in heaven, Hallowed bee thy Name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasse against us. And leade us not into temptation: but deliver us from evil. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodnes, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies: and that he will be mercifull unto us, and forgive us our sins, and that it will please him to save and defend us in all dangers, ghostly and bodily, and that he wil keep us from all sin and wickednes, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodnes, through our Lord Jesus Christ. And therefore I say Amen, So be it.

Question.

HOw many Sacraments hath Christ ordained in his Church?

Answer.

Two only, as generally necessary to salvation: that is

to

to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answer.

I mean an outward and visible signe, of an inward and spirituall grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

How many parts be there in a sacrament?

Answer.

Two: the outward visible signe, and the inward spirituall grace.

Question.

What is the outward visible signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized, is dipped, or sprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the inward and spirituall grace?

Answer.

A death unto sinne, and a new birth unto righteousnesse: for being by nature born in sinne, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sinne: and faith, whereby they stedfastly beleeve the promises of God, made to them in that sacrament.

Question.

Why then are infants baptized, when by reason of their tender age, they cannot perform them?

Answer.

Yes: they doe perform them by their sureties, who promise and vow them both, in their names: which when they

they come to age, themselves are bound to performe.

Question.

Why was the Sacrament of the Lords supper ordained?

Answer.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receive thereby.

Question.

What is the outward part, or signe of the Lords supper?

Answer.

Bread and Wine which the Lord hath commanded to be received.

Question.

What is the inward part, or thing signified?

Answer.

The Body and Bloud of Christ, which are verily and indeed taken and received of the faithfull in the Lords supper.

Question.

What are the benefits, wherof we are partakers thereby?

Answer.

The strengthening and refreshing of our souls by the Body and Bloud of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them which come to the Lords supper?

Answer.

To examine themselves whether they repent them truly of their former sinnes, stedfastly purposing to leade a new life: have a lively faith in Gods mercy through Christ, with a thankfull remembrance of his death, and be in charitie with all men.

¶ So soon as the children can say in their mother tongue, the articles of the Faith, the Lords prayer, the ten Commandements, and also can answer to such questions of this short catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every childe may have a witnesse of his confirmation. And the Bishop shall confirme them on this wise.

¶ Con-

Confirmation, or laying on of hands.

¶ The Bishop shall say.



Ur helpe is in the Name of the Lord.

Answer.

which hath made heaven and earth.

Bishop.

Blessed be the Name of the Lord.

Answer.

Henceforth world without end.

Bishop.

Lord heare our prayers.

Answer.

And let our cry come unto thee.

¶ **Let us pray.**

ALmighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the holy Ghost, and hast given unto them forgivenesse of all their sins: strengthen them we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of Wisedome and understanding, the spirit of counsell and ghostly strength, the Spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the Spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand upon every childe severally, saying,

Defend, O Lord, this childe with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, until he come unto thy everlasting Kingdome. Amen.

¶ Then shall the Bishop say.

¶ **Let us pray.**

ALmighty and everliving God, which makest us both to Will, and to do those things that be good and acceptable unto thy Majesty, We make our humble supplications unto thee for these children, upon

whom (after the example of the holy Apostles) we have laid our hands, to certifie them (by this signe) of thy favour and gracious goodnesse toward them: Let thy fatherly hand, We beseech thee, ever be over them: Let thy holy Spirit ever bee with them, and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth one God, World without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus,

The blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be upon you, and remaine with you for ever. Amen.

¶ The Presbyter or Curate of every Parish, or some other at his appointment, shall diligently upon Sundayes and Holy-dayes, half an houre before Evensong, openly in the Church, instruct and examine so many children of his Parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechisme.

¶ And all Fathers, Mothers, Masters, and Mistresses, shall cause their children, servants and prentises (which have not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Presbyter or Curate, untill such time as they have learned all that is here appointed for them to learn. And whensoever the Bishop shall give knowledge for children to be brought before him to any convenient place, for their Confirmation, then shall the Presbyter or Curate of every Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandements; and also how many of them can answer to the other questions contained in this Catechisme.

¶ And there shall none be admitted to the holy Communion, untill such time as he can say the Catechisme, and be confirmed.

The form of Solemnization *of Matrimonie.*

FIRST, the banes must be asked three severall Sundayes or Holy-dayes, in the time of Service, the people being present after the accustomed manner.

And if the persons that should bee married, dwell in divers Parishes, the Banes must bee asked in both Parishes: and the Presbyter or Curate of the one Parish, shall not solemnize Matrimonie betwixt them, without a certificate of the Banes being thrice asked from the Presbyter or Curate of the other Parish.

At the day appointed for Solemnization of Matrimonie, the persons to bee married shall come into the body of the Church with their friends and neighbours, and there the Presbyter shall say thus.

DEarely beloved friends, we are gathered together here in the sight of God, and in the face of his Church, to joyn together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocency, signifying unto us the mysticall union that is betwixt Christ and his Church: Which holy estate Christ adorned and beautified with his presence, and first miracle that hee wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand unadvisedly, lightly,

ly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that have no understanding, but reverently, discreetly, advisedly, soberly, and in the feare of God, duely considering the causes for which Matrimony was ordained. One was the procreation of children, to be brought up in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sinne, and to avoid fornication, that such persons as have not the gift of continency, might marrie, and keep themselves undefiled members of Christs body. Thirdly, for the mutuall society, help and comfort that the one ought to have of the other, both in prosperity and adversity: into the which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking to the persons that shall be married, he shall say.

I Require and charge you (as you will answer at the dreadfull day of judgement, when the secrets of all hearts shall bee disclosed) that if either of you doe know any impediment why you may not be lawfully joyned together in Matrimonie, that yee confesse it. For be yee well assured, that so many as be coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their Matrimonie lawfull.

¶ At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimonie by Gods Law, or the Laws of this Realme, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the

as the persons to bee married doe sustain, to prove his allegation, then the solemnization must bee deferred unto such time as the truth be tried. If no impediment be alledged, then shall the Presbyter or Curate say unto the man.

N. **Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou love her, comfort her, honour, and keep her in sickness and in health? and forsaking all other, keep thee only unto her, so long as you both shall live?**

℄ The man shall answer.

I will.

℄ Then shall the Presbyter say unto the woman.

N. **Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou obey him and serve him, love, honour, and keep him in sickness and in health? and forsaking all other, keep thee only unto him, so long as you both shall live?**

℄ The woman shall answer.

I will.

℄ Then shall the Presbyter or Minister say.

Who giveth this woman to be married to this man?

℄ And the Presbyter or Minister receiving the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to give their troth to other, the man first saying.

I N. take thee N. to my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us depart, according to Gods holy ordinance: and thereto I plight thee my troth.

℄ Then shall they loose their hands, and the woman taking again the man by the right hand, shall say.

I N. take thee N. to my wedded husband, to have and to hold, from this day forward, for better, for worse,

for

for richer, for poorer, in ſickneſſe and in health, to love, cheriſh, and to obey, till death do us depart, according to Gods holy ordinance: and thereto I give thee my troth.

¶ Then ſhall they againe looſe their hands, and the man ſhall give unto the woman a Ring, laying the ſame upon the book, with the accuſtomed duety to the Presbyter and Clerke. And the Presbyter taking the Ring, ſhall deliver it unto the man to put it upon the fourth finger of the womans left hand. And the man taught by the Presbyter ſhall ſay.

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the man leaving the Ring upon the fourth finger of the womans left hand, the Presbyter or Miniſter ſhall ſay.

¶ Let us pray.



Eternall GOD, creatour and preſerver of all mankinde, giver of all ſpirituall grace, the authour of everlaſting life, ſend thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſſe in thy Name, that as Iſahac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remaine in perfect love and peace together, and live according to thy lawes, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Presbyter joyne their right hands together, and ſay.

Thoſe whom God hath joyned together, let no man put aſunder.

¶ Then

¶ Then shall the Presbyter or Minister speak unto the people.

FOrasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joyning of hands, I pronounce that they be man and wife together: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And the Presbyter or Minister shall adde this blessing.

GOD the Father, God the Sonne, God the holy Ghost, blesse, preserve, and keep you, the Lord mercifully with his favour look upon you, and so fill you with all spirituall benediction and grace, that you may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ Then the Presbyter, Minister or Clerks going to the Lords Table, shall say or sing this Psalme following.

BLessed is every one that feareth the Lord: that walketh in his wayes. Beati omnes. Psal. 128.

For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitfull vine by the sides of thine house: thy children like olive plants, round about thy table.

Behold, that thus shall the man be blessed, that feareth the LORD.

The LORD shall blesse thee out of Zion: and thou shalt see the good of Jerusalem, all the dayes of thy life.

Yea, thou shalt see thy childrens children, and peace upon Israel.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ Or else this Psalme.

Deus misereatur. Psal. 67.

GOD bee mercifull unto us, and bless us: and cause his face to shine upon us. Selah.

That thy way may bee known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Let the people praise thee, O GOD, let all the people praise thee.

Then shall the earth yeeld her increase; and God, even our own God shall bless us.

God shall bless us, and all the ends of the earth shall fear him.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Presbyter standing at the Table, and turning his face toward them, shall say.

Lord have mercy upon us.

Answer.

Christ have mercy upon us.

Presbyter.

Lord have mercy upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Presbyter.

Of Matrimonie.

Presbyter.

O Lord save thy servant and thy handmaid.

Answer.

Which put their trust in thee.

Presbyter.

O Lord send them help from thy holy place.

Answer.

And evermore defend them.

Presbyter.

Be unto them a tower of strength.

Answer.

From the face of their enemy.

Presbyter.

O Lord heare our prayer.

Answer.

And let our cry come unto thee.

Presbyter.



GOD of Abraham, God of Isaac, God of Jacob, blesse these thy servants, and sow the seed of eternall life in their minds, that whatsoever in thy holy word they shall profitably learn, they may in deed fulfill the same. Look, O Lord, mercifully upon them from heaven, and blesse them. And as thou didst send thy blessing upon Abraham and Sara, to their great comfort: so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and allway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

¶ This prayer next following, shall be omitted, where the woman is past childe-birth.



Mercifull LORD, and heavenly Father, by whose gracious gift mankind is increased: wee beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also live together so long in godly love and honesty, that they may see

their

their childrens children, unto the third and fourth generation, unto thy praise and honour, through Jesus Christ our Lord. Amen.



GOD, which by thy mightie power hast made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning: and knitting them together, didst teach, that it should never be lawfull to put asunder those, whom thou by Matrimonie hast made one: O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall marriage and unitie betwixt Christ and his Church: Look mercifully upon these thy servants, that both this man may love his wife, according to thy word, as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh: and also that this woman may be loving and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy and godly matrons. O Lord blesse them both, and grant them to inherit thy everlasting kingdome, through Jesus Christ our Lord. Amen.

¶ Then shall the Presbyter say.

ALmightie GOD, which at the beginning did create our first parents Adam and Eve, and did sanctifie and joyne them together in marriage: poure upon you the riches of his grace, sanctifie and blesse you, that yee may please him both in bodie and soule, and live together in holy love unto your lives end. Amen.

¶ Then

Of Matrimonie.

THen ſhall begin the Communion. And after the Goſpel ſhall be ſaid a Sermon, wherein ordinarily (ſo oft as there is any marriage) the office of a husband and wife ſhall be declared, according to holy Scripture. Or if there be no Sermon, the Presbyter or Miniſter ſhall read this that followeth.

ALl ye which be married, or which intend to take the holy eſtate of Matrimony upon you, heare what holy Scripture doth ſay as touching the dutie of husbands towards their wives, and wives towards their husbands.

SAint Paul in his epiſtle to the Epheſians the fifth chap. doth give this commandement to all married men: Husbands, love your wives, even as Chriſt alſo loved the Epheſ. 5. 25. **church, and gave himſelf for it: that he might ſanctifie and cleanſe it with the waſhing of water, by the word, that he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing: but that it ſhould be holy and without blemiſh. So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himſelf. For no man ever yet hated his own fleſh: but nouriſheth and cheriſheth it, even as the Lord the church: for we are members of his body, of his fleſh and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joyned unto his wife, and they two ſhall be one fleſh. This is a great myſterie: but I ſpeak concerning Chriſt and the church. Nevertheleſſe, let every one of you in particular, ſo love his wife even as himſelf.**

Likewiſe the ſame S. Paul writing to the Coloſſians, ſpeaketh thus to all men that be married: Husbands, love Col. 3. 19. **your wives, and be not bitter againſt them.**

Heare alſo what S. Peter the Apoſtle of Chriſt, which was himſelf a married man, ſaith unto all men that are married: Ye husbands, dwell with your wives according 1 Pet. 3. 7. **to knowledge, giving honour unto the wife as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindred.**

Hitherto ye have heard the duty of the husband toward

the wife. Now likewise yee Wives, heare and learn your dueties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed epistle to the Ephesians, Eph.5.22. teacheth you thus: Be wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife even as Christ is the head of the church: and he is the Saviour of the body.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife reverence her husband. And (in his epistle to the Colossians) Saint Paul giveth you this short Col.3.18. lesson, Be wives, submit your selves unto your own husbands, as it is fit in the Lord.

1 Pet.3.1. Saint Peter also doth instruct you very godly, thus saying, Be wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives: while they behold your chast conversation coupled with fear. Whose adorning, let it not bee that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparell: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy Women also who trusted in God adorned themselves, being in subjection unto their own husbands. Even as Sara obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ The new married persons, the same day of their marriage, must receive the holy Communion.

The order for the visitation *of the sick.*

The Presbyter entring into the sick persons house, shall say,

Peace be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say, kneeling down.

Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare us good Lord, spare thy people whom thou hast redeemed with thy most precious bloud, and be not angry with us for ever.
Lord have mercie upon us.
Christ have mercie upon us.
Lord have mercie upon us.
¶ **Our father which art in heaven, &c.**
And lead us not into temptation.

Answer.

But deliver us from evil, for thine is the kingdome, the power, and the glory, for ever and ever. Amen.

Presbyter.

O Lord save thy servant.

Answer.

Which putteth his trust in thee.

Presbyter.

Send him help from thy holy place.

Answer.

And evermore mightily defend him.

Presbyter.

Let the enemy have none advantage of him.

 Answer.

Answer.

Nor the wicked approach to hurt him.

Presbyter.

Be unto him, O Lord, a strong tower.

Answer.

From the face of his enemie.

Presbyter.

O Lord hear our prayers.

Answer.

And let our cry come unto thee.

Presbyter.

LORD look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemie, and keep him in perpetuall peace and safety, through Jesus Christ our Lord. Amen.

HEar us Almighty and most mercifull God and Saviour, extend thy accustomed goodnesse to this thy servant, which is grieved with sicknesse: visit him, O Lord, as thou didst visit Peters wives mother, and the captains servant. So visit and restore to this sick person his former health (if it be thy will) or else give him grace so to take thy visitation, that after this painfull life ended, hee may dwell with thee in life everlasting. Amen.

¶ Then shall the Presbyter or Minister exhort the sick person after this forme, or other like.

DEarly beloved, know this, that Almightie God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weaknesse, and sicknesse: wherefore, whatsoever your sicknesse is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent

unto

unto you, whether it be to trie your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicity, or else it be sent unto you to correct and amend in you whatsoevrr doth offend the eyes of your heavenly Father: know you certainly, that if you truly repent you of your sinnes, and bear your sickneſſe patiently, trusting in Gods mercy, for his dear Sonne Jesus Christs sake, and render unto him humble thanks for his Fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Presbyter or Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord: For whom the Lord loveth, he chastiseth; yea, as Saint Paul saith, He scourgeth every sonne which hee receiveth. If yee endure chastisement, hee offereth himself unto you, as unto his own children. What sonne is he that the father chastiseth not? If ye be not under correction (whereof all true children are partakers) then are ye bastards and not children. Therefore, seeing that When our carnall fathers doe correct us, Wee reverently obey them: shall We not now much rather be obedient to our spirituall Father, and so live? And they for a few dayes do chastise us, after their own pleasure: but he doth chastise us for our profit, to the intent he may make us partakers of his holinesse. These words (good brother) are Gods words, and Written in holy Scripture for our comfort and instruction, that We should patiently and with thanksgiving, bear our heavenly Fathers correction, Whensoever by any maner of adversity it shall please his gracious goodnesse to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain, he entred

not into his glorie, before he was crucified: So truly our way to eternall joy, is to suffer here with Christ, and our doore to enter into eternall life, is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickneſſe which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your baptisme. And forasmuch as after this life, there is a count to be given unto the righteous judge of whom all must be judged without respect of persons: I require you to examine your self, and your state, both toward God and man, so that accusing and condemning your self for your own faults, you may finde mercie at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearfull judgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleeve as a Christian man should, or no.

Here the Presbyter or Minister shall rehearse the Articles of the faith, saying thus:

Dost thou beleeve in God the Father Almightie?
(And so forth as it is in baptisme.)

¶ Then shall the Presbyter or Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottome of his heart all persons that have offended him, and if he have offended other, to ask them forgiveneſſe, and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not afore disposed his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing unto him, for discharging of his conscience, and quietneſſe of his executors. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

¶ These words before rehearsed, may be said before the Presbyter or Minister begin his prayer, as he shall see cause.

¶ The Presbyter or Minister may not forget, nor omit to move the sick person (and that most earneſtly) to liberality toward the poore.

¶ Here

The visitation of the sick.

¶ Here shall the sick person make a speciall Confession, if he feel his conscience troubled with any weighty matter. After which confession, the Presbyter shall absolve him after this sort.

OUr LORD Jesus Christ, who hath left power to his Church, to absolve all sinners which truly repent and beleeve in him, of his great mercie forgive thee thine offences: and by his authoritie committed to me, I absolve thee from all thy sinnes, In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And then the Presbyter shall say this Collect following.

¶ Let us pray.

O Most mercifull GOD, which according to the multitude of thy mercies, doest so put away the sinnes of those which truly repent, that thou remembrest them no more, open thine eye of mercie upon this thy servant, who most earnestly desireth pardon and forgivenesse. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnall will and frailnesse, preserve and continue this sick member in the unity of the Church, consider his contrition, accept his tears, asswage his pain, as shall be seen to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercie, impute not unto him his former sins, but when the houre of his dissolution is come, take him unto thy favour, through the merits of thy most dearly beloved Sonne Jesus Christ. Amen.

¶ Then shall the Presbyter or Minister say this Psalme.

IN thee, O LORD, do I put my trust, let me never be put to confusion. In te Domine speravi. Psal. 71.

Deliver me in thy righteousnesse, and cause me to escape: incline thine eare unto me, and save me.

Be thou my strong habitation, whereunto I may con-

tinually resort: thou hast given commandement to save me, for thou art my rock and my fortresse.

Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruell man.

For thou art my hope, O Lord God: thou art my trust from my youth.

By thee have I been holden up from the wombe: thou art he that took me out of my mothers bowels, my praise shall be continually of thee.

I am as a wonder unto many; but thou art my strong refuge.

Let my mouth be filled with thy praise, and with thy honour all the day.

Cast me not off in the time of old age, forsake me not when my strength faileth.

For mine enemies speak against me: and they that lay wait for my soul, take counsel together,

Saying, God hath forsaken him: persecute and take him, for there is none to deliver him.

O God, be not farre from me: O my God, make haste for my help.

Let them be confounded and consumed, that are adversaries to my soul: let them be covered with reproach and dishonour, that seek my hurt.

But I will hope continually, and will yet praise thee more and more.

My mouth shall shew forth thy righteousnesse, and thy salvation all the day: for I know not the numbers thereof.

I will go in the strength of the Lord God: I will make mention of thy righteousnesse, even of thine onely.

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

Now also when I am old and gray-headed, O God, forsake me not: untill I have shewed thy strength unto this generation, and thy power to every one that is to come.

Thy righteousnesse also, O God, is very high, who hast

done

done great things: O God, Who is like unto thee:

Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

Thou shalt increase my greatnesse, and comfort me on every side.

I will also praise thee with the psalterie, even thy truth, O my God: unto thee will I sing with the harp, O thou holy one of Israel.

My lips shall greatly rejoyce when I sing unto thee: and my soul which thou hast redeemed.

My tongue also shall talk of thy righteousnesse all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

Glorie be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Adding this.

O Saviour of the world, save us, which by thy Crosse and precious bloud hast redeemed us, help us, We beseech thee, O God.

¶ Then shall the Presbyter or Minister say.

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, doe bowe and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but onely the Name of our Lord Jesus Christ. Amen.

The Communion of the ſick.

FOraſmuch as all mortall men be ſubject to many ſudden perils, diſeaſes, and ſickneſſes, and ever uncertain what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readineſſe to dye whenſoever it ſhall pleaſe Almighty God to call them, the Presbyters or Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their Pariſhioners to the oft receiving (in the Church) of the holy Communion of the body and bloud of our Saviour Chriſt: which if they do, they ſhall have no cauſe in their ſudden viſitation to be unquiet for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe, then he muſt give knowledge over night, or elſe early in the morning, to the Presbyter or Curate, ſignifying alſo how many be appointed to communicate with him: and having a convenient place in the ſick mans houſe, where the Presbyter or Curate may reverently miniſter, and a ſufficient number, at leaſt two or three to receive the Communion with the ſick perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmightie everliving God, maker of mankinde, Which doeſt correct thoſe whom thou doeſt love, and chaſtiſeſt everie one whom thou doeſt receive: We beſeech thee to have mercie upon this thy ſervant, viſited with thine hand, and to grant that he may take his ſickneſſe patiently, and recover his bodily health (if it be thy gracious will) and whenſoever his ſoul ſhall depart from his bodie, it may bee without ſpot preſented unto thee, through Jeſus Chriſt our Lord. Amen.

The

The Communion of the ſick.

The Epiſtle.

MY ſonne, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chaſteneth, and ſcourgeth everie ſonne whom he receiveth. Heb. 12. 5.

The Goſpel.

VErily verily I ſay unto you, He that heareth my word, and beleeveth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation: but is paſſed from death unto life. John 5. 24.

¶ At the time of the diſtribution of the holy Sacrament, the Preſbyter ſhall firſt receive the Communion himſelf, and after miniſter unto them that be appointed to communicate with the ſick.

¶ But if a man either by reaſon of extremity of ſickneſſe, or for want of warning in due time to the Presbyter or Curate, or for lack of company to receive with him, or by any other juſt impediment, doe not receive the Sacrament of Chriſts body and bloud: then the Presbyter or Curate ſhall inſtruct him, that if he do truly repent him of his ſins, and ſtedfaſtly beleeve that Jeſus Chriſt hath ſuffered death upon the croſſe for him, and ſhed his bloud for his redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and bloud of our Saviour Chriſt profitably to his ſouls health, although he do not receive the Sacrament with his mouth.

¶ When the ſick perſon is viſited, and receiveth the holy Communion all at one time, then the Presbyter for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, **(In thee, O Lord, do I put my truſt)** and go ſtraight to the Communion.

¶ In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſick in their houſes, for fear of the infection, upon ſpeciall requeſt of the diſeaſed, the Presbyter or Miniſter may alonely communicate with him.

The

The order for the buriall *of the dead.*

¶ The Presbyter meeting the corps at the Church stile, shall say, or else the Presbyter and Clerks shall sing, and so go either into the Church, or towards the grave.

John 11. 25. **I Am the resurrection, and the life (saith the Lord) he that beleeveth in me, though he were dead yet shall he live. And whosoever liveth, and beleeveth in me, shall not die for ever.**

Job 19.25.  **Know** that **my Redeemer liveth, and** that **hee shall stand at the latter** day **upon the earth. And** though **after my skinne,** worms **destroy this** body, **yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another.**

1 Tim. 6. 7. Job 1. 21. **WE brought nothing into this world,** and **it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.**

¶ When they come to the grave, while the corps is made ready to be laid into the earth, the Presbyter shall say, or the Presbyter and Clerks shall sing.

Job 14. 1, 2. **MAn that is born of a woman, is of few dayes, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. In the mids of life, we bee in death: of whom may wee seek for succour, but of thee, O Lord, which for our sinnes art justly displeased? Yet O Lord God most holy, O Lord most mighty, O holy and most mercifull Saviour, deliver us not into the bitter**

pains

pains of eternall death. Thou knowest LORD the secrets of our hearts, shut not up thy mercifull eyes to our prayers: but spare us Lord most holy, O God most mighty, O holy and most mercifull Saviour, thou most worthy judge eternall, suffer us not at our last houre for any pains of death to fall from thee.

¶ Then while the earth shall be cast upon the body, by some standing by, the Presbyter shall say.

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our deare brother here departed: We therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternall life, through our Lord Jesus Christ, Who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung.

I Heard a voice from heaven saying unto me, Write, Blessed are the dead which dye in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours. Revel. 14. 13.

¶ Then shall follow this Lesson, taken out of the xv. chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all dye, even so in Christ shall all be made alive. But every man in his own order. Christ the first-fruits, afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdome to God even the Father, when he shall have put down all rule, and all authority, and power. For he must reigne, till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death. For he hath put all things 1 Cor. 15. 20.

under

under his feet; but when hee saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himselfe be subject unto him that put all things under him, that God may be all in all. Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every houre? I protest by your rejoycing which I have in Christ Jesus our Lord, I dye daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to morrow we dye. Be not deceived: evil communications corrupt good manners. Awake to righteousnesse, and sin not: for some have not the knowledge of God, I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kinde of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestiall bodies, and bodies terrestriall: but the glory of the celestiall is one, and the glory of the terrestriall is another. There is one glory of the sunne, and another glory of the moon, and another glory of the starres: for one starre differeth from another starre in glory. So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption, it is sown in dishonour, it is raised in glory: it is sown in weaknesse, it is raised in power. It is sown a naturall body, it is raised a spirituall body. There is a naturall body and there is a spirituall body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit. Howbeit that was not first which is spirituall: but that which is naturall, and afterward that which is spirituall. The first man is of

the

the earth earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy, and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and bloud cannot inherit the kingdome of God: neither doth corruption inherit incorruption. Behold, I shew you a mysterie: Wee shall not all sleep, but wee shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed) For this corruptible must put on incorruption, and this mortall must put on immortality. So when this corruptible shall have put on incorruption, and this mortall shall have put on immortality, then shall be brought to passe the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sinne, and the strength of sinne is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore my beloved brethren, be ye stedfast, unmoveable, alwayes abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.

¶ The Lesson ended, the Presbyter shall say.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

OUr Father which art in heaven, &c.
And leade us not into temptation.

Answer.

But deliver us from evil. Amen.

Presbyter.

ALmighty God, with whom do live the spirits of them that depart hence in the LORD, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: We give thee hearty thanks for that it hath

hath pleased thee to deliver this (N.) our brother out of the miseries of this sinfull World, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy Kingdome: that Wee With this our brother, and all other departed in the true faith of thy holy Name, may have our perfect consummation and blisse, both in body and soul, in thy eternall and everlasting glory. Amen.

The Collect.



Mercifull God, the Father of our Lord Jesus Christ, Who is the resurrection and the life, in Whom Whosoever beleeveth, shall live, though hee dye, and Whosoever liveth, and beleeveth in him, shall not dye eternally, Who also taught us (by his holy Apostle S. Paul) not to bee sorry as men without hope, for them that sleep in him: Wee meekly beseech thee (O Father) to raise us from the death of sinne unto the life of righteousnesse, that When Wee shall depart this life, We may rest in him, as our hope is this our brother doth: and that at the generall Resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy Welbeloved Sonne shall then pronounce to all that love and fear thee, saying, Come yee blessed children of my Father, receive the Kingdome prepared for you from the beginning of the World. Grant this, We beseech thee, O mercifull Father, through Jesus Christ our Mediatour and Redeemer. Amen.

The

The thankesgiving of women after Childe-birth, commonly called, *The Churching of women.*

¶ The woman ſhall come into the Church, and there ſhall kneel down in ſome convenient place, nigh unto the place where the Lords Table ſtandeth, and the Presbyter ſtanding by her, ſhall ſay theſe words, or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed Almighty God of his goodneſſe to give you ſafe deliverance, and hath preſerved you in the great danger of childe-birth: ye ſhall therefore give hearty thanks unto God and pray.

¶ Then ſhall the Presbyter ſay this Pſalme following, Or elſe Pſalme the 27.

I Will lift up mine eyes unto the hils from whence cometh my help. Pſal. 121.

My help cometh from the Lord, which made heaven and earth.

He will not ſuffer thy foot to be moved: hee that keepeth thee will not ſlumber.

Behold, he that keepeth Iſrael ſhall neither ſlumber nor ſleep.

The Lord is thy keeper: the Lord is thy ſhade upon thy right hand.

The ſunne ſhall not ſmite thee by day; nor the moon by night.

The Lord ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

The Lord ſhall preſerve thy going out, and thy coming in, from this time forth and even for evermore.

Glorie be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Churching of woman.

Lord have mercie upon us.
Christ have mercie upon us.
Lord have mercie upon us.
OUr Father which art in heaven, &c.
And leade us not into temptation.

Answer.

But deliver us from evil. Amen.

Presbyter.

O Lord save this woman thy servant.

Answer.

which putteth her trust in thee.

Presbyter.

Be thou to her a strong tower.

Answer.

From the face of her enemie.

Presbyter.

O Lord heare our prayer.

Answer.

And let our cry come unto thee.

Presbyter.

¶ Let us pray.

ALmighty God, which hast delivered this woman thy servant from the great pain and perill of Child-birth: grant we beseech thee, most merciful Father, that she, through thy help, may both faithfully live and walk in her vocation, according to thy will in this life present, and also may be partaker of everlasting glorie in the life to come, through Jesus Christ our Lord. Amen.

¶ The woman that cometh to give her thanks, it is convenient that she receive the holy Communion, if there be any at that time.

A com-

A commination againſt ſinners, with certain Prayers to be uſed divers times in the year, and eſpecially on the firſt *day of Lent, commonly called, Aſhwedneſday.*

¶ After Morning prayer, the people being called together by the ringing of a bell, and aſſembled in the Church, the Engliſh Letany ſhall be ſaid after the accuſtomed manner: which ended, the Presbyter ſhall go into the Pulpit, and ſay thus, the people ſitting and attending with reverence.



Brethren, in the primitive Church there was a godly Diſcipline, that at the beginning of Lent ſuch perſons as were notorious ſinners, were put to open penance, and did humbly ſubmit themſelves to undergo puniſhment in this World, that their ſouls might bee ſaved in the day of the Lord: and that others admoniſhed by their example, might bee the more afraid to offend.

In the ſtead whereof, untill the ſaid diſcipline may bee reſtored againe (which thing is much to be wiſhed) it is thought good, that at this time (in your preſence)

should bee read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. chap. of Deuteronomy, and other places of Scripture: and that ye should answer to every sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walk more warily in these dangerous dayes, fleeing from such vices, for the which yee affirm with your own mouths the curse of God to be due.

Deut. 27. 15. CUrsed is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place to worship it.

¶ And the people shall answer and say.

Amen.

Presbyter.

Deu. 27. 16 Pro. 20. 20 Cursed is he that curseth his father and mother.

Answer.

Amen.

Presbyter.

Deut. 27. 17. Cursed is hee that removeth away the marke of his neighbours land.

Answer.

Amen.

Presbyter.

Deu. 27. 18 Cursed is he that maketh the blinde to go out of his way.

Answer.

Amen.

Presbyter.

Deut. 27. 19. Cursed is he that in judgement hindereth, stoppeth, or perverteth the right of the stranger, of them that be fatherlesse, and of widows.

Answer.

Amen.

Presbyter.

Deut. 27. 24. Cursed is he that smiteth his neighbour secretly.

Answer.

Amen.

Presbyter.

A Commination.

Presbyter.

Cursed is he that lyeth with his neighbours wife. Lev.20.10

Answer.

Amen.

Presbyter.

Cursed is he that taketh reward to slay the soul of innocent blond. Deut. 27. 25.

Answer.

Amen.

Presbyter.

Cursed is hee that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. Jer.17.5.

Answer.

Amen.

Presbyter.

Cursed are the unmercifull, the fornicatours, and adulterers, and the covetous persons, the worshippers of images, slanderers, drunkards, and extortioners. Mat.25.41 1 Cor. 6. 9,10. Gal.5.19, 20,21. Psal. 15.3.

Answer.

Amen.

Presbyter.

NOw seeing that all they be accursed (as the Prophet David beareth witnesse) which doe erre and go astray from the commandements of God, let us (remembring the dreadfull judgement hanging over our heads, and being allwayes at hand) return unto our Lord God, with all contrition and meekenesse of heart, bewayling and lamenting our sinfull life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. Psal.119.

For now is the ax put unto the roote of the trees, so that every tree which bringeth not forth good fruit, is hewen down, and cast into the fire. Mat.3.10.

A Commination.

Heb.10.31 It is a fearfull thing to fall into the hands of the
Pſal.11.6. liuing God. For upon the wicked hee ſhall raine ſnares,
fire, and brimſtone, and an horrible tempeſt; this ſhall
Eſa.26.21. be the portion of their cup. For lo, the LORD is
come out of his place, to viſit the wickedneſſe of ſuch
Mal.3.2. as dwell upon the earth. But who may abide the day
of his coming? who ſhall bee able to endure when hee
Mat.31.2. appeareth? His fanne is in his hand, and he will purge
his floore, and gather his wheat into the barn: but hee
will burn the chaff with unquenchable fire. The day of
1 Theſſ.5. the LORD cometh as a thief in the night: and when
2,3. men ſhall ſay, Peace, and all things are ſafe, then ſhall
ſudden deſtruction come upon them, as ſorrow cometh
upon a woman trauailing with childe, and they ſhall not
Rom.2,4. eſcape. Then ſhall appeare the wrath of God in the day
5. of vengeance, which obſtinate ſinners through the ſtub-
bornneſſe of their heart have heaped unto themſelues,
which deſpiſed the goodneſſe, patience, and long-ſufferance
of God, when he called them continually to repentance.
Pro.1.28, Then ſhall they call upon mee (ſaith the LORD)
29,30. but I will not heare, they ſhall ſeek me early, but they
ſhall not finde me, and that becauſe they hated knowledge,
and receiued not the feare of the LORD, but abhor-
red my counſell, and deſpiſed my correction. Then ſhall
Matth.25. it be too late to knock, when the doore ſhall be ſhut, and
10,11,12. too late to cry for mercy, when it is the time of iuſtice. O
terrible voyce of moſt iuſt iudgement, which ſhall be pro-
nounced upon them, when it ſhall be ſaid unto them, Go
Matth.25. ye curſed into the fire euerlaſting, which is prepared for
41. the deuil and his angels!

2 Cor.6.2. Therefore brethren, take wee heed betime, while the
John 9.4. day of ſalvation laſteth, for the night cometh when none
John 12. can worke: but let us, while we haue the light, beleeue in
35,36. the light, and walk as the children of the light, that
Matth.25. we be not caſt into utter darkneſſe, where is weeping and
30. gnaſhing of teeth. Let us not abuſe the goodneſſe of God,
which calleth us mercifully to amendment, and of his

endleſſe

endleſſe pitie promiſeth us forgiveneſſe of that which is paſt, if (with a whole minde and true heart) we return unto him. For though our ſinnes be as red as ſcarlet, they ſhall be as white as ſnow: and though they be like purple, yet ſhall they be as white as wooll. Iſa.1.18.

Turn you clean (ſaith the LORD) from all your wickedneſſe, and your ſinne ſhall not bee your deſtruction. Caſt away from you all your ungodlineſſe that ye have done, make you new hearts, and a new ſpirit. Wherefore will yee die, O yee houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the LORD GOD: Turn you then, and yee ſhall live. Ezek.18. 30,31,32.

Although we have ſinned, yet have wee an Advocate with the Father, Jeſus Chriſt the righteous, and he it is that obtaineth grace for our ſinnes. 1 John 2. 1,2.

For he was wounded for our offences, and ſmitten for our wickedneſſe. Let us therefore return unto him, who is the mercifull receiver of all true penitent ſinners, aſſuring our ſelves, that he is ready to receive us, and moſt willing to pardon us, if wee come unto him with faithfull repentance, if wee will ſubmit our ſelves unto him, and from henceforth walk in his wayes, if we will take his eaſie yoke and light burden upon us, to follow him in lowlineſſe, patience, and charity, and bee ordered by the governance of his holy ſpirit, ſeeking alwayes his glory, and ſerving him duely in our vocation, with thankſgiving. This if wee do, Chriſt will deliver us from the curſe of the Law, and from the extreme malediction which ſhall light upon them that ſhall bee ſet on the left hand, and he will ſet us on his right hand, and give us the bleſſed benediction of his Father, commanding us to take poſſeſſion of his glorious kingdome: unto the which he vouchſafe to bring us all, for his infinite mercie. Amen. Iſa.53.5. Matth.11. 29,30. Matth.25. 33,34.

¶ Then

A Commination.

¶ Then ſhall they all kneel upon their knees, and the Presbyter and Clerks kneeling (where they are accuſtomed to ſay the Letany) ſhall ſay this Pſalme.

Miſerere mei Deus. Pſal. 51.



Have mercy upon me, O God, according to thy loving kindneſſe: according unto the multitude of thy tender mercies blot out my tranſgreſſions.

Waſh me throughly from mine iniquity, and cleanſe me from my ſinne.

For I acknowledge my tranſgreſſions: and my ſinne is ever before me.

Againſt thee, thee onely have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt.

Behold, I was ſhapen in iniquitie: and in ſinne did my mother conceive me.

Behold, thou deſireſt truth in the inward parts: and in the hidden part thou ſhalt make mee to know Wiſedome.

Purge me with hyſope, and I ſhall be clean: waſh me, and I ſhall be whiter then ſnow.

Make me to heare joy and gladneſſe: that the bones which thou haſt broken, may rejoyce.

Hide thy face from my ſinnes; and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right ſpirit within me.

Caſt me not away from thy preſence; and take not thy holy ſpirit from me.

Reſtore unto me the joy of thy ſalvation: and uphold me with thy free ſpirit.

Then

A Commination.

Then Will I teach transgressours thy Wayes, and sinners shall be converted unto thee.

Deliver me from bloud guiltinesse, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousnesse.

O Lord open thou my lips, and my mouth shall shew forth thy praise.

For thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou Wilt not despise.

Do good in thy good pleasure unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousnesse, with burnt-offering and Whole burnt-offering: then shall they offer bullocks upon thine altar.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: World without end. Amen.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

OUr Father which art in heaven, &c.
And leade us not into temptation.

Answer.

But deliver us from evil. Amen.

Presbyter.

O Lord save thy servants.

Answer.

which put their trust in thee.

Presbyter.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Presbyter.

A Commination.

Presbyter.

Help us, O God, our Saviour.

Answer.

And for the glorie of thy Names sake deliver us, be mercifull unto us sinners for thy Names sake.

Presbyter.

O Lord heare our prayer.

Answer.

And let our cry come unto thee.

¶ Let us pray.

LORD we beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes unto thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may be absolved, through Christ our **LORD**. Amen.



Most mighty **GOD** and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turn from sinne, and be saved: mercifully forgive us our trespasses, receive and comfort us, which be grieved and wearied with the burden of our sinne. Thy propertie is to have mercie, to thee onely it appertaineth to forgive sinnes: Spare us therefore, good **LORD**, spare thy people whom thou hast redeemed: enter not into judgement with thy servants, but turn thine anger from us, and so make haste to helpe us in this world, that wee may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

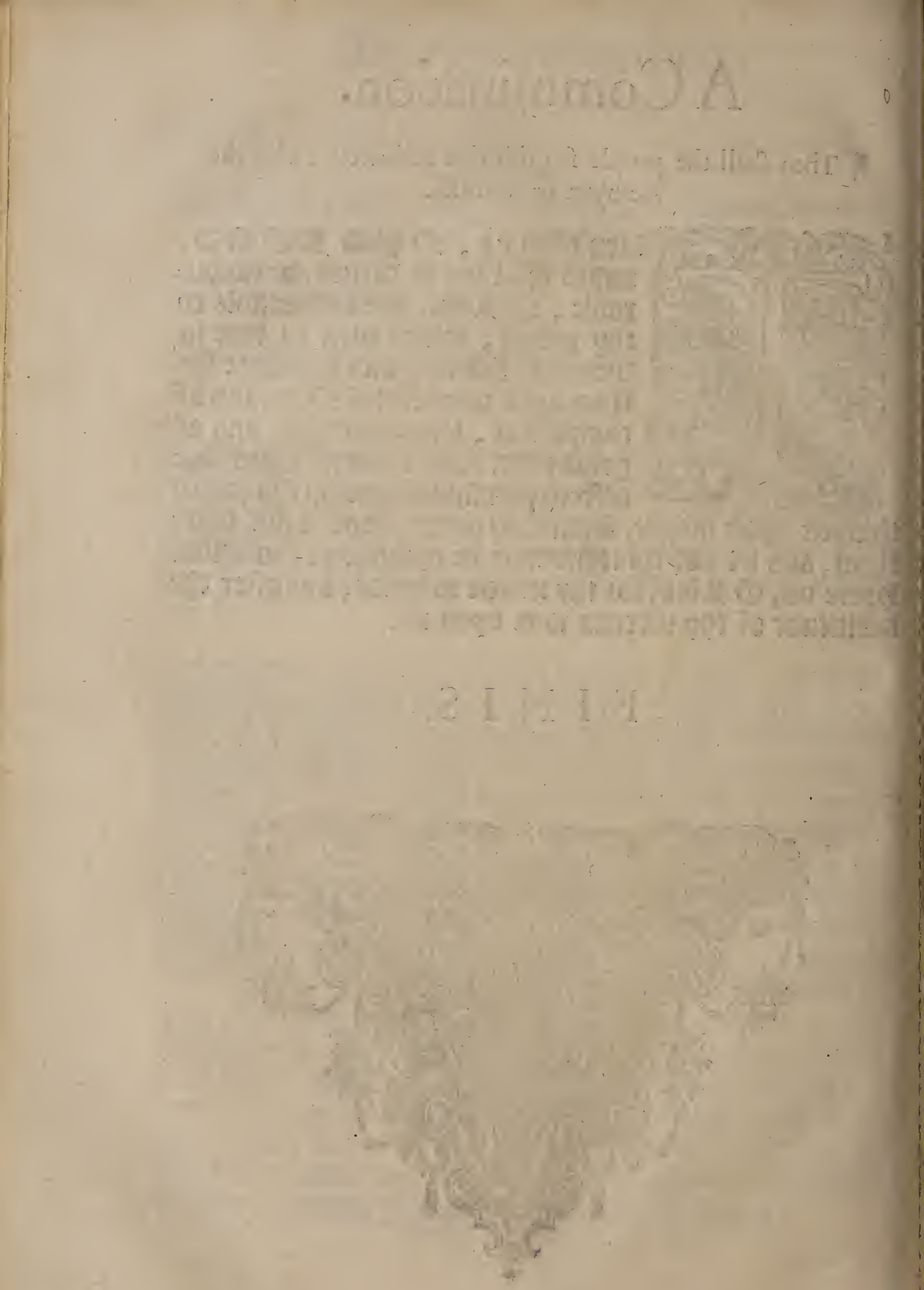
¶ Then

A Commination.

¶ Then ſhall the people ſay this that followeth, after the Presbyter or Miniſter.

TUrn thou us, O good LORD, and ſo ſhall we be turned: be favourable, O Lord, bee favourable to thy people, which turn to thee in weeping, faſting, and praying: for thou art a mercifull GOD, full of compaſſion, long-ſuffering, and of great pitie. Thou ſpareſt when Wee deſerve puniſhment, and in thy Wrath thinkeſt upon mercie. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Heare us, O Lord, for thy mercie is great, and after the multitude of thy mercies look upon us.

FINIS.



THE PSALTER, OR, Pſalmes of David:

ACCORDING
To the laſt Tranſlation in *King* JAMES
his time.

Pointed as they ſhall be ſaid or ſung throughout all the CHURCHES of Scotland.

EDINBURGH,
Printed by ROBERT YOUNG, Printer to the KINGS moſt excellent MAJESTIE.
ANNO M.DC.XXXVI.

CUM PRIVILEGIO.

THE

PSALTER,

OR

Psalms of David:

ACCORDING

To the last Translation in Use

IN

PSALMS

IN VERSE.

Designed as they should be sung throughout
the whole Congregation of Scotland.



THE PSALMES OF DAVID.

Beatus vir qui non abiit. Psal. 1.

BLessed is the man that walketh not in the counsell of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornfull. Morning prayer.

2 But his delight is in the law of the LORD, and in his law doth he meditate day and night.

3 And hee shall bee like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doth shall prosper.

4 The ungodly are not so: but are like the chaff which the winde driveth away.

5 Therefore the ungodly shall not stand in the judgement: nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

Quare fremuerunt gentes. Psal. 2.

WHy do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Sion.

7 I will declare the decree: the Lord hath said unto me, Thou art my sonne, this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be instructed yee judges of the earth.

11 Serve the Lord with fear, and rejoyce with trembling.

12 Kisse the sonne lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him.

Domine quid? Psal. 3.

LORD, how are they increased that trouble me: many are they that rise up against me.

2 Many there be which say of my soul, There is no help for him in God. Selah.

3 But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

4 I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked, for the Lord sustained me.

6 I will not be afraid of ten thousands of people, that have set themselves against me round about.

7 Arise, O Lord, save me, O my God; for thou hast smitten all mine enemies upon the cheek-bone: thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.

Moneth. The j. day.

Cum invocarem. Psal. 4.

HEare me, when I call, O God of my righteousnesse: thou hast enlarged me when I was in distresse, have mercy upon me, and heare my prayer.

2 O ye sonnes of men, how long will ye turn my glory into shame: how long will ye love vanity, and seek after leasing: Selah.

3 But know that the Lord hath set apart him that is godly, for himself: the Lord will heare when I call unto him.

4 Stand in aw, and sinne not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousnesse: and put your trust in the LORD.

6 There be many that say, Who will shew us any good: LORD lift thou up the light of thy countenance upon us.

7 Thou hast put gladnesse in my heart, more then in the time that their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou LORD onely makest me dwell in safetie.

Verba mea auribus. Psal. 5.

GIve eare to my words, O LORD, consider my meditation.

2 Hearken unto the voice of my crie, my king, and my God: for unto thee will I pray.

3 My voice shalt thou heare in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

4 For thou art not a God that hath pleasure in wickednesse: neither shall evill dwell with thee.

5 The foolish shall not stand in thy sight: thou hatest all workers of iniquitie.

6 Thou shalt destroy them that speak leasing: the LORD will abhorre the bloudy and deceitfull man.

7 But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousnesse, because of mine enemies; make thy way straight before my face.

9 For there is no faithfulnesse in their mouth, their inward part is very wickednesse; their throat is an open sepulchre, they flatter with their tongue.

10 Destroy thou them, O God; let them fall by their own counsels: cast them out in the multitude of their transgressions, for they have rebelled against thee.

11 But let all those that put their trust in thee, rejoyce: let them ever shout for joy: because thou defendest them: let them also that love thy name, be joyfull in thee.

12 For thou, Lord, wilt blesse the righteous, with favour wilt thou compasse him as with a shield.

Domine ne in furore. Psal. 6.

Evening prayer.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed.

3 My soul is also sore vexed: but thou, O Lord, how long?

4 Return, O Lord, deliver my soul: O save me for thy mercies sake.

5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning, all the night make I my bed to swimme: I water my couch with my teares.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my supplication; the Lord will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

Domine

Moneth. The j. day.

Domine Deus meus. Pſal. 7.

O LORD my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me.
2 Leſt he teare my ſoul like a lion, renting it in pieces, while there is none to deliver.
3 O Lord my God, if I have done this; if there be iniquity in my hands:
4 If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cauſe is mine enemy)
5 Let the enemy perſecute my ſoul, and take it, yea, let him tread down my life upon the earth, and lay mine honour in the duſt. Selah.
6 Ariſe, O Lord, in thine anger, lift up thy ſelf, becauſe of the rage of mine enemies: and awake for me to the judgement that thou haſt commanded.
7 So ſhall the congregation of the people compaſſe thee about: for their ſakes therefore return thou on high.
8 The Lord ſhall judge the people: judge me, O Lord, according to my righteouſneſſe, and according to mine integritie that is in me.
9 Oh let the wickedneſſe of the wicked come to an end, but eſtabliſh the juſt: for the righteous God trieth the hearts and reins.
10 My defence is of God, which ſaveth the upright in heart.
11 God judgeth the righteous, and God is angry with the wicked every day.
12 If he turn not, he will whet his ſword; he hath bent his bow, and made it ready.
13 He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutors.
14 Behold, he travelleth with iniquity, and hath conceived miſchief, and brought forth falſhood.
15 He made a pit and digged it, and is fallen into the ditch which he made.
16 His miſchief ſhall return upon his own head, and his

violent dealing shall come down upon his own pate.

17 I will praise the Lord according to his righteousnesse: and will sing praise to the name of the Lord most high.

Domine Dominus. Psal. 8.

O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the starres which thou hast ordained;

4 What is man, that thou art mindfull of him: and the sonne of man that thou visitest him:

5 For thou hast made him a little lower then the Angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

7 All sheep and oxen, yea, and the beasts of the field.

8 The fowl of the aire, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9 O Lord our Lord, how excellent is thy name in all the earth!

Confitebor tibi. Psal. 9.

Morning prayer.



I Will praise thee, O LORD, with my whole heart: I will shew forth all thy marvellous works.

2 I will be glad and rejoyce in thee: I will sing praise to thy name, O thou most high.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause, thou satest in the throne judging right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked; thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetuall end: and thou hast destroyed cities, their memoriall is perished with them.

7 But the Lord shall endure for ever: he hath prepared his throne for judgement.

8 And

8 And he shall judge the world in righteousnesse, he shall minister judgement to the people in uprightnesse.
9 The Lord also will be a refuge for the oppressed, a refuge in times of trouble.
10 And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.
11 Sing praises to the Lord, which dwelleth in Sion: declare among the people his doings.
12 When he maketh inquisition for bloud, he remembreth them: he forgetteth not the cry of the humble.
13 Have mercy upon me, O Lord, consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:
14 That I may shew forth all thy praise in the gates of the daughter of Sion: I will rejoyce in thy salvation.
15 The heathen are sunk down in the pit that they made: in the net which they hid, is their own foot taken.
16 The Lord is known by the judgement which he executeth: the wicked is snared in the work of his own hands. Higgaion, Selah.
17 The wicked shall be turned into hell, and all the nations that forget God.
18 For the needy shall not alway be forgotten: the expectation of the poore shall not perish for ever.
19 Arise, O Lord, let not man prevail, let the heathen be judged in thy sight.
20 Put them in fear, O Lord: that the nations may know themselves to be but men. Selah.

Ut quid Domine. Psal. 10.

WHy standest thou a farre off, O Lord: why hidest thou thy self in times of trouble:
2 The wicked in his pride doth persecute the poore: let them be taken in the devices, that they have imagined.
3 For the wicked boasteth of his hearts desire, and blesseth the covetous, whom the Lord abhorreth.
4 The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.
5 His wayes are alwayes grievous: thy judgements

are

are farre above out of his sight: as for all his enemies, he pusseth at them.

6 He hath said in his heart, I shall not be moved: for I shall never be in adversity.

7 His mouth is full of cursing, and deceit, and fraud: under his tongue is mischief and vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poore.

9 He lieth in wait secretly as a lion in his denne: he lieth in wait to catch the poore: he doth catch the poore when he draweth him into his net.

10 He croucheth, and humbleth himself that the poore may fall by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face, he will never see it.

12 Arise O Lord, O God lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemne God? he hath said in his heart, Thou wilt not require it.

14 Thou hast seen it, for thou beholdest mischief and spite to requite it with thy hand: the poore committeth himself unto thee, thou art the helper of the fatherlesse.

15 Breake thou the arm of the wicked, and the evil man: seek out his wickednesse till thou finde none.

16 The Lord is king for ever and ever: the heathen are perished out of his land.

17 Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine eare to heare:

18 To judge the fatherlesse and the oppressed, that the man of the earth may no more oppresse.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2 For lo, the wicked bend their bow, they make ready their arrow upon the string: that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 The Lord is in his holy temple, the Lords throne is in heaven: his eyes behold, his eye-lids trie the children of men.

5 The Lord trieth the righteous: but the wicked and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

7 For the righteous Lord loveth righteousnesse: his countenance doth behold the upright.

Salvum me fac. Psal. 12.

HElpe Lord, for the godly man ceaseth; for the faithfull fail from among the children of men. Evening prayer.

2 They speak vanity every one with his neighbour: with flattering lips, and with a double heart do they speak.

3 The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.

4 Who have said, With our tongue will we prevail, our lips are our own: Who is lord over us?

5 For the oppression of the poore, for the sighing of the needy, now will I arise (saith the Lord) I will set him in safety from him that puffeth at him.

6 The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them (O Lord) thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.

Usquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemie be exalted over me?

3 Consider

3 Consider and heare me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death.

4 Lest mine enemies say, I have prevailed against him; and those that trouble me, rejoyce when I am moved.

5 But I have trusted in thy mercy, my heart shall rejoyce in thy salvation.

6 I will sing unto the Lord, because he hath dealt bountifully with me.

Dixit insipiens. Psal. 14.

THe fool hath said in his heart, There is no God: they are corrupt, they have done abominable works, there is none that doth good.

2 The Lord looked down from heaven upon the children of men; to see if there were any that did understand, and seek God.

3 They are all gone aside, they are all together become filthy: there is none that doth good, no not one.

4 Have all the workers of iniquity no knowledge: who eat up my people as they eat bread, and call not upon the Lord.

5 There were they in great fear: for God is in the generation of the righteous.

6 You have shamed the counsel of the poore; because the Lord is his refuge.

7 O that the salvation of Israel were come out of Sion! when the Lord bringeth back the captivity of his people, Jacob shall rejoyce, and Israel shall be glad.

Domine quis habitabit? Psal. 15.

Morning prayer.

LORD, who shall abide in thy tabernacle: who shall dwell in thy holy hill:

2 He that walketh uprightly, and worketh righteousnesse, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doth evill to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth

honoureth them that fear the Lord: he that sweareth to his own hurt, and changeth not.

5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doth these things, shall never be moved.

Conserva me. Psal. 16.

PReserve me, O God: for in thee do I put my trust.

2 O my soul, thou hast said unto the Lord, Thou art my Lord: my goodnesse extendeth not to thee:

3 But to the saints that are in the earth, and to the excellent in whom is all my delight.

4 Their sorrows shall be multiplied, that hasten after another god: their drink-offerings of bloud will I not offer, nor take up their names into my lips.

5 The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7 I will blesse the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the Lord alwayes before me: because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoyceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is fulnesse of joy, at thy right hand there are pleasures for evermore.

Exaudi Domine justitiam. Psal. 17.

HEare the right, O Lord, attend unto my cry, give eare unto my prayer that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: let thine eyes behold the things that are equall.

3 Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me, and shalt finde nothing: I am purposed that my mouth shall not transgresse.

4 Concerning the works of men, by the Word of thy lips,

lips, I have kept me from the paths of the destroyer.

5 Hold up my goings in thy paths, that my footsteps slip not.

6 I have called upon thee, for thou wilt heare me, O God: incline thine eare unto me, and heare my speech.

7 Shew thy marvellous loving kindnesse, O thou that savest by thy right hand, them which put their trust in thee, from those that rise up against them.

8 Keep me as the apple of the eye: hide me under the shadow of thy wings,

9 From the wicked that oppresse me, from my deadly enemies, who compasse me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth:

12 Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

13 Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:

14 From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

15 As for me, I will behold thy face in righteousnesse: I shall be satisfied, when I awake, with thy likenesse.

Diligam te. Psal. 18.

Evening prayer.

I Will love thee, O Lord my strength.

2 The Lord is my rock, and my fortresse, and my deliverer: my GOD, my strength in whom I will trust, my buckler, and the horn of my salvation, and my high tower.

3 I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

4 The sorrows of death compassed me, and the flouds of ungodly men made me afraid.

5 The sorrows of hell compassed me about: the snares of death prevented me.

6 In

6 In my distresse I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his eares.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also and came down: and darknesse was under his feet.

10 And he rode upon a cherub, and did flie: yea, he did flie upon the wings of the winde.

11 He made darknesse his secret place: his pavilion round about him, were dark waters, and thick clouds of the skies.

12 At the brightnesse that was before him his thick clouds passed, hail-stones and coals of fire.

13 The Lord also thundred in the heavens, and the highest gave his voice; hail-stones and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the chanels of waters were seen, and the foundations of the world were discovered: at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of many waters.

17 He delivered me from my strong enemie, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the Lord was my stay.

19 He brought me forth also into a large place: he delivered me, because he delighted in me.

20 The Lord rewarded me according to my righteousnesse, according to the cleannesse of my hands hath hee recompensed me.

21 For I have kept the wayes of the Lord, and have not wickedly departed from my God.

22 For all his judgements were before me, and I did not

put

put away his statutes from me.

23 I was also upright before him: and I kept my self from mine iniquity.

24 Therefore hath the Lord recompensed me according to my righteousnesse, according to the cleannesse of my hands in his eye-sight.

25 With the mercifull thou wilt shew thy self mercifull, with an upright man thou wilt shew thy self upright.

26 With the pure thou wilt shew thy self pure, and with the froward thou wilt shew thy self froward.

27 For thou wilt save the afflicted people: but wilt bring down high looks.

28 For thou wilt light my candle: the Lord my God will enlighten my darknesse.

29 For by thee I have runne through a troup: and by my God have I leaped over a wall.

30 As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him.

31 For who is God save the Lord? or who is a rock save our God?

32 It is God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hindes feet, and setteth me upon my high places.

34 He teacheth my hands to warre, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentlenesse hath made me great.

36 Thou hast enlarged my steps under me; that my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto battell: thou hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies: that I might destroy them that hate me.

41 They cried, but there was none to save them: even unto the Lord, but he answered them not.

42 Then did I beat them small as the dust before the winde: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people: and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

44 Assoon as they heare of me, they shall obey me: the strangers shall submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The Lord liveth, and blessed be my rock: and let the God of my salvation be exalted.

47 It is God that avengeth me, and subdueth the people under me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49 Therefore will I give thanks unto thee (O Lord) among the heathen: and sing praises unto thy Name.

50 Great deliverance giveth he to his king: and sheweth mercy to his anointed, to David, and to his seed for evermore.

Cæli enarrant. Psal. 19.

THE heavens declare the glory of God: and the firmament sheweth his handie-work. Morning prayer.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world: in them hath he set a tabernacle for the sunne,

5 Which is as a bridegroom coming out of his chamber, and rejoyceth as a strong man to runne a race.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

8 The statutes of the Lord are right, rejoycing the heart: the commandement of the Lord is pure, enlightning the eyes.

9 The fear of the Lord is clean, enduring for ever: the judgements of the Lord are true and righteous altogether.

10 More to be desired are they then gold; yea, then much fine gold: sweeter also then honey, and the honey comb.

11 Moreover, by them is thy servant warned: and in keeping of them there is great reward.

12 Who can understand his errours: cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sinnes, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord my strength and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble, the name of the God of Jacob defend thee.

2 Send thee help from the sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings, and accept thy burnt sacrifice. Selah.

4 Grant thee according to thine own heart, and fulfill all thy counsel.

5 We will rejoyce in thy salvation, and in the name of our God we will set up our banners: the Lord fulfill all thy petitions.

6 Now know I, that the Lord saveth his anointed: he will heare him from his holy heaven, with the saving strength of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.

8 They are brought down and fallen, but we are risen and stand upright.

9 Save Lord, let the king heare us when we call.

Domine in virtute. Psal. 21.

THe king shall joy in thy strength, O LORD: and in thy salvation how greatly shall he rejoyce!

2 Thou hast given him his hearts desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodnesse: thou settest a crown of pure gold on his head.

4 He asked life of thee, and thou gavest it him: even length of dayes for ever and ever.

5 His glory is great in thy salvation, honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7 For the king trusteth in the Lord, and through the mercy of the most high, he shall not be moved.

8 Thine hand shall finde out all thine enemies, thy right hand shall finde out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devoure them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evill against thee: they imagined a mischievous device, which they are not able to perform.

12 Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings, against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

Evening prayer.

MY God, my God why hast thou forsaken me: why art thou so farre from helping me, and from the words of my roaring?

2 O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee and were not confounded.

6 But I am a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me, laugh me to scorn: they shoot out the lip, they shake the head, saying,

8 He trusted on the Lord, that he would deliver him: let him deliver him seeing he delighted in him.

9 But thou art he that took me out of the wombe; thou didst make me hope, when I was upon my mothers breasts.

10 I was cast upon thee from the wombe: thou art my God from my mothers belly.

11 Be not farre from me, for trouble is neare; for there is none to helpe.

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

13 They gaped upon me with their mouths, as a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart is like wax, it is melted in the midst of my bowels.

15 My strength is dried up like a potsheard: and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me, the assembly of the wicked

wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou farre from me, O Lord; O my strength, haste thee to helpe me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lions mouth: for thou hast heard me from the horns of the Unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the Lord, praise him; all ye the seed of Jacob, glorifie him; and fear him, all ye the seed of Israel.

24 For he hath not despised, nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.

28 For the kingdome is the Lords: and he is the governour among the nations.

29 All they that be fat upon earth, shall eat and worship: all they that go down to the dust, shall bow before him, and none can keep alive his own soul.

30 A seed shall serve him, it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousnesse unto a people that shall be born, that he hath done this.

Moneth. The v. day.

Dominus regit me. Psal. 23.

THe LORD is my shepheard, I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousnesse for his names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evill: for thou art with me, thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oyl, my cup runneth over.

6 Surely goodnesse and mercy shall follow me all the dayes of my life: and I will dwell in the house of the Lord for ever.

Domini est terra. Psal. 24.

Morning prayer.

THe earth is the Lords, and the fulnesse thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the flouds.

3 Who shall ascend into the hill of the Lord? and who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanitie, nor sworn deceitfully.

5 He shall receive the blessing from the Lord, and righteousnesse from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doores, and the king of glory shall come in.

8 Who is this king of glory? the Lord strong and mighty, the Lord mighty in battell.

9 Lift up your heads, O ye gates, even lift them up, ye everlasting doores, and the king of glory shall come in.

10 Who is this king of glory? the Lord of hosts, he is the king of glory. Selah.

Ad

Moneth. The v. day.

Ad te Domine. Psal. 25.

VNto thee, O Lord, do I lift up my soul.
2 O my God, I trust in thee, let me not be asha-
med: let not mine enemies triumph over me.
3 Yea, let none that wait on thee be ashamed; let them
be ashamed which transgresse without cause.
4 Shew me thy wayes, O Lord; teach me thy paths.
5 Lead me in thy truth, and teach me: for thou art the
God of my salvation, on thee do I wait all the day.
6 Remember, O Lord, thy tender mercies, and thy
loving kindnesses: for they have been ever of old.
7 Remember not the sinnes of my youth, nor my
transgressions: according to thy mercy remember thou
me, for thy goodnesse sake, O Lord.
8 Good and upright is the Lord: therefore will he
teach sinners in the way.
9 The meek will he guide in judgement: and the meek
will he teach his way.
10 All the paths of the Lord are mercy and truth, un-
to such as keep his covenant, and his testimonies.
11 For thy names sake, O Lord, pardon mine iniquity:
for it is great.
12 What man is he that feareth the Lord: him shall
he teach in the way that he shall choose.
13 His soul shall dwell at ease: and his seed shall inherit
the earth.
14 The secret of the Lord is with them that fear him:
and he will shew them his covenant.
15 Mine eyes are ever towards the Lord: for he shall
pluck my feet out of the net.
16 Turn thee unto me, and have mercy upon me: for
I am desolate and afflicted.
17 The troubles of my heart are enlarged: O bring
thou me out of my distresses.
18 Look upon mine affliction, and my pain, and for-
give all my sinnes.
19 Consider mine enemies, for they are many, and
they hate me with cruell hatred.

20 O keep my soul and deliver me: let me not be ashamed, for I put my trust in thee.
21 Let integrity and uprightnesse preserve me: for I wait on thee.
22 Redeem Israel, O God, out of all his troubles.

Judica me Domine. Psal. 26.

IUdge me, O LORD, for I have walked in mine integrity: I have trusted also in the Lord: therefore I shall not slide.
2 Examine me, O Lord, and prove me; try my reins and my heart.
3 For thy loving kindnesse is before mine eyes: and I have walked in thy truth.
4 I have not sate with vain persons, neither will I go in with dissemblers.
5 I have hated the congregation of evil doers: and will not sit with the wicked.
6 I will wash mine hands in innocency: so will I compasse thine altar, O Lord.
7 That I may publish with the voice of thanksgiving, and tell of all thy wonderous works.
8 Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.
9 Gather not my soul with sinners, nor my life with bloudy men:
10 In whose hands is mischief: and their right hand is full of bribes.
11 But as for me, I will walk in mine integrity: redeem me, and be mercifull unto me.
12 My foot standeth in an even place: in the congregations will I bless the Lord.

Dominus illuminatio. Psal. 27.

Evening prayer.

THe LORD is my light, and my salvation, whom shall I fear: the Lord is the strength of my life, of whom shall I be afraid:
2 when the wicked, even mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell.

3 Though

3 Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though warre ſhould riſe againſt me, in this will I be confident.

4 One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beauty of the Lord, and to enquire in his temple.

5 For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me up upon a rock.

6 And now ſhall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy, I will ſing, yea, I will ſing praiſes unto the Lord.

7 Heare, O Lord, when I cry with my voice: have mercy alſo upon me, and anſwer me.

8 When thou ſaidſt, Seek ye my face; my heart ſaid unto thee, Thy face, Lord, will I ſeek.

9 Hide not thy face farre from me, put not thy ſervant away in anger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.

10 When my father and my mother forſake me, then the Lord will take me up.

11 Teach me thy way, O Lord, and lead me in a plain path, becauſe of mine enemies.

12 Deliver me not over unto the will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty.

13 I had fainted, unleſſe I had beleeved to ſee the goodneſſe of the Lord in the land of the living.

14 Wait on the Lord: be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the Lord.

Ad te Domine. Pſal. 28.

VNto thee will I cry, O LORD my rock, be not ſilent to me: leſt if thou be ſilent to me, I become like them that go down into the pit.

2 Heare the voice of my ſupplications, when I cry unto

unto thee: when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity: which speak peace to their neighbours, but mischief is in their hearts.

4 Give them according to their deeds, and according to the wickednesse of their endeavours: give them after the work of their hands, render to them their desert.

5 Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed be the Lord, because he hath heard the voice of my supplications.

7 The Lord is my strength, and my shield, my heart trusted in him, and I am helped: therefore my heart greatly rejoyceth, and with my song will I praise him.

8 The LORD is their strength, and he is the saving strength of his anointed.

9 Save thy people, and blesse thine inheritance: feed them also, and lift them up for ever.

Afferte Domino. Psal. 29.

GIve unto the LORD (O ye mighty) give unto the Lord glory and strength.

2 Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holinesse.

3 The voice of the Lord is upon the waters: the God of glory thundereth, the Lord is upon many waters.

4 The voice of the Lord is powerfull; the voice of the Lord is full of majestie.

5 The voice of the Lord breaketh the Cedars: yea, the Lord breaketh the Cedars of Lebanon.

6 He maketh them also to skip like a calf: Lebanon, and Sirion like a young Unicorn.

7 The voice of the Lord divideth the flames of fire.

8 The voice of the Lord shaketh the wilderness: the Lord shaketh the wilderness of Kadesh.

9 The voice of the Lord maketh the hindes to calve,

and

and discovereth the forrests: and in his temple doth every one speak of his glory.

10 The Lord sitteth upon the floud: yea, the Lord sitteth king for ever.

11 The Lord will give strength unto his people, the Lord will blesse his people with peace.

Exaltabo te Domine. Psal. 30.

I Will extoll thee, O LORD, for thou hast lifted me up, and hast not made my foes to rejoyce over me. Morning prayer.

2 O Lord my God, I cried unto thee, and thou hast healed me.

3 O Lord thou hast brought up my soul from the grave: thou hast kept me alive that I should not go down to the pit.

4 Sing unto the Lord, (O ye saints of his) and give thanks at the remembrance of his holinesse.

5 For his anger endureth but a moment; in his favour is life: Weeping may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be moved.

7 Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

8 I cried to thee, O Lord: and unto the Lord I made supplication.

9 What profit is there in my bloud, when I go down to the pit: shall the dust praise thee: shall it declare thy truth:

10 Heare, O Lord, and have mercy upon me: Lord be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladnesse:

12 To

12 To the end that my glory may ſing praiſe to thee, and not be ſilent: O Lord my God, I will give thanks unto thee for ever.

In te Domine ſperavi. Pſal. 31.

IN thee, O LORD, do I put my truſt, let me never be aſhamed: deliver me in thy righteouſneſſe.

2 Bow down thine eare to me, deliver me ſpeedily: be thou my ſtrong rock, for an houſe of defence to ſave me.

3 For thou art my rock and my fortreſſe: therefore for thy names ſake leade me, and guide me.

4 Pull me out of the net, that they have laid privily for me: for thou art my ſtrength.

5 Into thine hand I commit my ſpirit: thou haſt redeemed me, O Lord God of truth.

6 I have hated them that regard lying vanities: but I truſt in the Lord.

7 I will be glad, and rejoyce in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities;

8 And haſt not ſhut me up into the hand of the enemy: thou haſt ſet my feet in a large room.

9 Have mercy upon me, O Lord, for I am in trouble; mine eye is conſumed with grief, yea, my ſoul and my belly.

10 For my life is ſpent with grief, and my yeares with ſighing: my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed.

11 I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that did ſee me without fled from me.

12 I am forgotten as a dead man out of minde: I am like a broken veſſel.

13 For I have heard the ſlander of many, fear was on every ſide, while they took counſel together againſt me, they deviſed to take away my life.

14 But I truſted in thee, O Lord: I ſaid, Thou art my God.

15 My

15 My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies sake.

17 Let me not be ashamed, O Lord, for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

18 Let the lying lips be put to silence: which speak grievous things proudly and contemptuously against the righteous.

19 O how great is thy goodnesse, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sonnes of men!

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed be the Lord; for he hath shewed me his marvellous kindnesse, in a strong city.

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications, when I cried unto thee.

23 O love the Lord, all ye his saints: for the Lord preserveth the faithfull, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

Beati quorum. Psal. 32.

Evening prayer.

BLessed is he whose transgression is forgiven, whose sinne is covered.

2 Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old; through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sinne unto thee, and mine iniquity

quity have I not hid: I said I will confesse my transgressions unto the Lord; and thou forgavest the iniquity of my sinne. Selah.

6 For this shall every one that is godly, pray unto thee, in a time when thou mayest be found: surely in the flouds of great Waters, they shall not come nigh unto him.

7 Thou art my hiding place, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliverance. Selah.

8 I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule which have no understanding: whose mouth must be held in with bit and bridle, lest they come neare unto thee.

10 Many sorrows shall be to the Wicked: but he that trusteth in the Lord, mercy shall compasse him about.

11 Be glad in the Lord, and rejoyce ye righteous: and shout for joy all ye that are upright in heart.

Exultate justi. Psal. 33.

REjoyce in the LORD, O ye righteous, for praise is comely for the upright.

2 Praise the Lord with harp: sing unto him with the psalterie, and an instrument of ten strings.

3 Sing unto him a new song, play skilfully with a loud noise.

4 For the word of the Lord is right: and all his works are done in truth.

5 He loveth righteousnesse and judgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made: and all the host of them, by the breath of his mouth.

7 He gathereth the waters of the sea together, as an heap: he layeth up the depth in store-houses.

8 Let all the earth fear the Lord: let all the inhabitants of the world stand in aw of him.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

12 Blessed is the nation, Whose God is the Lord: and the people whom he hath chosen for his own inheritance.

13 The Lord looketh from heaven: he beholdeth all the sonnes of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike: he considereth all their works.

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse is a vain thing for safety: neither shall he deliver any by his great strength.

18 Behold, the eye of the Lord is upon them that fear him: upon them that hope in his mercy:

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the Lord: he is our help and our shield.

21 For our heart shall rejoice in him: because we have trusted in his holy name.

22 Let thy mercy (O Lord) be upon us according as we hope in thee.

Benedicam Domino. Psal. 34.

I Will blesse the Lord at all times: his praise shall continually be in my mouth.

2 My soul shall make her boast in the LORD: the humble shall heare thereof, and be glad.

3 O magnifie the Lord with me, and let us exalt his name together.

4 I sought the Lord, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces were not ashamed.

6 This

6 This poore man cried, and the Lord heard him; and saved him out of all his troubles.

7 The Angel of the Lord encampeth round about them that fear him, and delivereth them.

8 O taste and see that the Lord is good: blessed is the man that trusteth in him.

9 O fear the Lord ye his saints: for there is no want to them that fear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.

11 Come ye children, hearken unto me: I will teach you the fear of the Lord.

12 What man is he that desireth life; and loveth many dayes, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good: seek peace and pursue it.

15 The eyes of the Lord are upon the righteous, and his eares are open unto their cry.

16 The face of the LORD is against them that do evil; to cut off the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth; and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit.

19 Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked: and they that hate the righteous shall be desolate.

22 The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

Moneth. The vij. day.

Judica me Domine. Pſal. 35.

PLead my cauſe (O Lord) with them that ſtrive with me: fight againſt them that fight againſt me. Morning prayer.

2 Take hold of ſhield and buckler, and ſtand up for mine help.

3 Draw out alſo the ſpeare, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion that deviſe my hurt.

5 Let them be as chaff before the Winde, and let the Angel of the Lord chaſe them.

6 Let their way be dark and ſlippery, and let the Angel of the Lord perſecute them.

7 For without cauſe have they hid for me their net, in a pit, which without cauſe they have digged for my ſoul.

8 Let deſtruction come upon him at unawares, and let his net that he hath hid, catch himſelf: into that very deſtruction let him fall.

9 And my ſoul ſhall be joyfull in the Lord: it ſhall rejoyce in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, which delivereſt the poore from him that is too ſtrong for him, yea, the poore and the needy, from him that ſpoileth him?

11 Falſe witneſſes did riſe up; they laid to my charge things that I knew not.

12 They rewarded me evil for good, to the ſpoiling of my ſoul.

13 But as for me, when they were ſick, my clothing was ſackcloth: I humbled my ſoul with faſting, and my prayer returned into mine own boſome.

14 I behaved my ſelf as though he had been my friend, or brother: I bowed down heavily, as one that mourneth for his mother.

15 But in mine adversitie they rejoyced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not, they did teare me, and ceased not.

16 With hypocriticall mockers in feasts: they gnashed upon me with their teeth.

17 LORD, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoyce over me: neither let them wink with the eye, that hate me without a cause.

20 For they speake not peace, but they devise deceitfull matters against them that are quiet in the land.

21 Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.

22 This thou hast seen (O Lord) keep not silence: O Lord be not farre from me.

23 Stirre up thy self, and awake to my judgement, even unto my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousnesse, and let them not rejoyce over me.

25 Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together, that rejoyce at mine hurt: let them be clothed with shame and dishonour that magnifie themselves against me.

27 Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousnesse, and of thy praise all the day long.

Dixit

Moneth. The vij. day.

Dixit injustus. Psal. 36.

THe transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hatefull.

3 The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

4 He deviseth mischief upon his bed, he setteth himself in a way that is not good; he abhorreth not evil.

5 Thy mercy (O Lord) is in the heavens; and thy faithfulnesse reacheth unto the clouds.

6 Thy righteousnesse is like the great mountains; thy judgements are a great deep; O Lord, thou preservest man and beast.

7 How excellent is thy loving kindnesse, O GOD! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be abundantly satisfied with the fatnesse of thy house: and thou shalt make them drink of the river of thy pleasures.

9 For with thee is the fountain of life: in thy light shall we see light.

10 O continue thy loving kindnesse unto them that know thee; and thy righteousnesse to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Noli æmulari. Psal. 37.

FRet not thy self because of evill doers, neither be thou envious against the workers of iniquity. Evening prayer.

2 For they shall soon be cut down like the grasse, and wither as the green herb.

3 Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thy self also in the Lord; and he shall give thee the desires of thine heart.
5 Commit thy way unto the Lord: trust also in him, and he shall bring it to passe.
6 And he shall bring forth thy righteousnesse as the light: and thy judgement as the noon-day.
7 Rest in the Lord, and wait patiently for him: fret not thy self because of him who prospereth in his way, because of the man who bringeth wicked devices to passe.
8 Cease from anger, and forsake wrath: fret not thy self in any wise to do evil.
9 For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.
10 For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.
11 But the meek shall inherit the earth: and shall delight themselves in the abundance of peace.
12 The wicked plotteth against the just, and gnasheth upon him with his teeth.
13 The Lord shall laugh at him, for he seeth that his day is coming.
14 The wicked have drawn out the sword, and have bent their bow to cast down the poore and needy, and to slay such as be of upright conversation.
15 Their sword shall enter into their own heart, and their bows shall be broken.
16 A little that a righteous man hath, is better then the riches of many wicked.
17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.
18 The Lord knoweth the dayes of the upright: and their inheritance shall be for ever.
19 They shall not be ashamed in the evill time: and in the dayes of famine they shall be satisfied.
20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume: into smoke shall they consume away.
21 The

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy and giveth.
22 For such as be blessed of him, shall inherit the earth; and they that be cursed of him shall be cut off.
23 The steps of a good man are ordered by the Lord: and he delighteth in his way.
24 Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.
25 I have been young and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread.
26 He is ever mercifull, and lendeth: and his seed is blessed.
27 Depart from evil, and do good: and dwell for evermore.
28 For the Lord loveth judgement, and forsaketh not his saints, they are preserved for ever: but the seed of the wicked shall be cut off.
29 The righteous shall inherit the land, and dwell therein for ever.
30 The mouth of the righteous speaketh wisedome; and his tongue talketh of judgement.
31 The law of his God is in his heart, none of his steps shall slide.
32 The wicked watcheth the righteous, and seeketh to slay him.
33 The Lord will not leave him in his hand, nor condemne him when he is judged.
34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: When the wicked are cut off, thou shalt see it.
35 I have seen the wicked in great power: and spreading himself like a green bay-tree.
36 Yet he passed away, and lo he was not: yea, I sought him, but he could not be found.
37 Mark the perfect man, and behold the upright: for the end of that man is peace.
38 But the trangressours shall be destroyed together, the end of the wicked shall be cut off.

39 But the salvation of the righteous is of the Lord, he is their strength in the time of trouble.

40 And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them because they trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 There is no soundnesse in my flesh, because of thine anger: neither is there any rest in my bones, because of my sinne.

4 For mine iniquities are gone over my head: as an heavy burden they are too heavy for me.

5 My wounds stink, and are corrupt: because of my foolishnesse.

6 I am troubled, I am bowed down greatly; I go mourning all the day long.

7 For my loyns are filled with a loathsome disease: and there is no soundnesse in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietnesse of my heart.

9 Lord, all my desire is before thee: and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my sore: and my kinsmen stand a farre off.

12 They also that seek after my life, lay snares for me: and they that seek my hurt, speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf man heard not; and I was as a dumbe man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 For

15 For in thee, O Lord, do I hope: thou wilt heare, O Lord my God.

16 For I said, Heare me, lest otherwise they should rejoyce over me: When my foot slippeth, they magnifie themselves against me.

17 For I am ready to halt, and my sorrow is continually before me.

18 For I will declare mine iniquity; I will be sory for my sinne.

19 But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good, are mine adversaries: because I follow the thing that good is.

21 Forsake me not, O Lord: O my God be not farre from me.

22 Make haste to helpe me, O Lord my salvation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my wayes, that I sinne not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumbe with silence, I held my peace, even from good, and my sorrow was stirred.

3 My heart was hot within me, While I was musing the fire burned: then spake I with my tongue.

4 Lord, make me to know mine end, and the measure of my dayes, what it is: that I may know how frail I am.

5 Behold, thou hast made my dayes as an hand-breadth, and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

6 Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

7 And now Lord, what wait I for? my hope is in thee.

8 Deliver me from all my transgressions, make me not the reproach of the foolish.

9 I was dumbe, I opened not my mouth; because thou didst it.

10 Remove thy stroke away from me: I am consumed by the blow of thine hand.

11 When thou with rebukes doest correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.

12 Hear my prayer, O Lord, and give eare unto my cry, hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

13 O spare me, that I may recover strength, before I go hence, and be no more.

Expectans expectavi. Psal. 40.

I waited patiently for the LORD, and he enclined unto me, and heard my cry.

2 He brought me up also out of an horrible pit, out of the mirie clay, and set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

4 Blessed is that man that maketh the Lord his trust: and respecteth not the proud, nor such as turn aside to lies.

5 Many, O Lord my God, are thy wonderfull works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more then can be numbred.

6 Sacrifice and offering thou didst not desire, mine eares hast thou opened: burnt-offering and sinne-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me:

8 I delight to do thy will, O my God: yea, thy law is within my heart.

9 I have preached righteousnesse in the great congregation:

gation: lo, I have not refrained my lips, O Lord, thou knowest.

10 I have not hid thy righteousnesse within my heart, I have declared thy faithfulnesse and thy salvation: I have not concealed thy loving kindnesse, and thy truth, from the great congregation.

11 Withhold not thou thy tender mercies from me, O Lord: let thy loving kindnesse, and thy truth continually preserve me.

12 For innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up: they are moe then the hairs of mine head, therefore my heart faileth me.

13 Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

14 Let them be ashamed and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame, that say unto me, Aha, aha.

16 Let all those that seek thee, rejoyce and be glad in thee: let such as love thy salvation, say continually, The Lord be magnified.

17 But I am poore and needy, yet the Lord thinketh upon me: thou art my help and my deliverer, make no tarrying, O my God.

Beatus qui intelligit. Psal. 41.

BLessed is he that considereth the poore; the Lord will deliver him in time of trouble. Evening prayer.

2 The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies.

3 The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sicknesse.

4 I said, Lord be mercifull unto me, heal my soul, for I have sinned against thee.

5 Mine

5 Mine enemies speak evil of me: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: his heart gathereth iniquity to it self, when he goeth abroad, he telleth it.

7 All that hate me whisper together against me: against me do they devise my hurt.

8 An evill disease, say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more.

9 Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me.

10 But thou, O Lord, be mercifull unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me: because mine enemie doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity: and settest me before thy face for ever.

13 Blessed be the Lord God of Israel, from everlasting, and to everlasting. Amen and amen.

Quemadmodum. Psal. 42.

AS the hart panteth after the water-brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living GOD: when shall I come and appeare before God?

3 My tears have been my meat day and night, while they continually say unto me, where is thy God?

4 When I remember these things, I poure out my soul in me; for I had gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept holy-day.

5 Why art thou cast down, O my soul, and why art thou disquieted in me? hope thou in God, for I shall yet praise him for the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar.

7 Deep calleth unto deep at the noise of thy water-

spouts:

spouts: all thy waves and thy billows are gone over me.
8 Yet the Lord will command his loving kindnesse in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.
9 I will say unto God, my rock, why hast thou forgotten me: why go I mourning, because of the oppression of the enemy:
10 As with a sword in my bones, mine enemies reproach me: while they say daily unto me, where is thy God:
11 Why art thou cast down, O my soul: and why art thou disquieted within me: hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

Judica me Deus. Psal. 43.

IUdge me, O God, and plead my cause against an ungodly nation; O deliver me from the deceitfull and unjust man.
2 For thou art the God of my strength, why dost thou cast me off: why go I mourning because of the oppression of the enemie:
3 O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.
4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.
5 Why art thou cast down, O my soul: and why art thou disquieted within me: hope in God, for I shall yet praise him, who is the health of my countenance, and my God.

Deus auribus. Psal. 44.

WE have heard with our eares, O God, our fathers have told us, what work thou didst in their dayes, in the times of old. Morning prayer.
2 How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

3 For

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my king, O God, command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long: and praise thy name for ever. Selah.

9 But thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemie: and they which hate us spoil for themselves.

11 Thou hast given us like sheep appointed for meat: and hast scattered us among the heathen.

12 Thou sellest thy people for nought, and dost not increase thy wealth by their price.

13 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us a by-word among the heathen: a shaking of the head among the people.

15 My confusion is continually before me, and the shame of my face hath covered me.

16 For the voice of him that reproacheth and blasphemeth: by reason of the enemie and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsly in thy covenant.

18 Our heart is not turned back: neither have our steps declined from thy way.

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or

stretched out our hands to a strange God:
21 Shall not God search this out: for he knoweth the secrets of the heart.
22 Yea, for thy sake are we killed all the day long: we are counted as sheep for the slaughter.
23 Awake, why sleepest thou, O Lord: arise, cast us not off for ever.
24 Wherefore hidest thou thy face: and forgettest our affliction, and our oppression:
25 For our soul is bowed down to the dust; our belly cleaveth unto the earth.
26 Arise for our help, and redeem us for thy mercies sake.

Eructavit cor meum. Psal. 45.

MY heart is enditing a good matter; I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.
2 Thou art fairer then the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.
3 Gird thy sword upon thy thigh, O most mighty: with thy glory and thy majesty.
4 And in thy majesty ride prosperously, because of truth and meekness, and righteousness: and thy right hand shall teach thee terrible things.
5 Thine arrows are sharp in the heart of the kings enemies; whereby the people fall under thee.
6 Thy throne (O God) is for ever and ever: the scepter of thy kingdome is a right scepter.
7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God hath anointed thee with the oyl of gladness above thy fellows.
8 All thy garments smell of myrrhe, and aloes, and cassia; out of the ivory palaces, whereby they have made thee glad.
9 Kings daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken (O daughter) and consider, and encline thine eare; forget also thine own people, and thy fathers house.

11 So shall the king greatly desire thy beauty: for he is thy Lord, and Worship thou him.

12 And the daughter of Tyre shall be there with a gift, even the rich among the people shall intreat thy favour.

13 The kings daughter is all glorious within; her clothing is of wrought gold.

14 She shall be brought unto the king in raiment of needle-work: the virgins her companions that follow her shall be brought unto thee.

15 With gladnesse and rejoycing shall they be brought: they shall enter into the kings palace.

16 In stead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembred in all generations: therefore shall the people praise thee for ever and ever.

Deus noster refugium. Psal. 46.

GOD is our refuge and strength: a very present help in trouble.

2 Therefore will not we fear, though the earth be removed: and though the mountains be carried into the midst of the sea.

3 Though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof. Selah.

4 There is a river, the streams whereof shall make glad the city of God: the holy place of the tabernacles of the most high.

5 God is in the midst of her: she shall not be moved; God shall help her, and that right early.

6 The heathen raged, the kingdomes were moved: he uttered his voice, the earth melted.

7 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

8 Come, behold the works of the LORD, what desolations

desolations he hath made in the earth.

9 He maketh Warres to cease unto the end of the earth: he breaketh the bow, and cutteth the speare in sunder, he burneth the chariot in the fire.

10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge. Selah.

Omnes gentes plaudite. Psal. 47.

O Clap your hands (all ye people) shout unto God with the voice of triumph: Evening prayer.

2 For the Lord most high is terrible; he is a great king over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the Lord with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our king, sing praises.

7 For God is the king of all the earth, sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holinesse.

9 The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

Magnus Dominus. Psal. 48.

GReat is the Lord, and greatly to be praised in the city of our God, in the mountain of his holinesse.

2 Beautifull for situation, the joy of the whole earth is mount Sion, on the sides of the north, the city of the great king.

3 God is known in her palaces for a refuge.
4 For lo, the kings were assembled, they passed by together.
5 They saw it, and so they marvelled, they were troubled and hasted away.
6 Fear took hold upon them there, and pain, as of a woman in travail.
7 Thou breakest the ships of Tarshish with an east winde.
8 As we have heard, so have We seen in the city of the Lord of hosts, in the city of our God, God will establish it for ever. Selah.
9 We have thought of thy loving kindnesse, O God, in the midst of thy temple.
10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousnesse.
11 Let mount Sion rejoyce, let the daughters of Judah be glad, because of thy judgements.
12 Walk about Sion, and go round about her: tell the towers thereof.
13 Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following.
14 For this God is our God for ever and ever; he will be our guide even unto death.

Audite hæc omnes. Psal. 49.

HEare this, all ye people, give eare all ye inhabitants of the world:
2 Both low and high, rich and poore together.
3 My mouth shall speak of wisedome: and the meditation of my heart shall be of understanding.
4 I will incline mine eare to a parable; I will open my dark saying upon the harp.
5 Wherefore should I fear in the dayes of evil, when the iniquity of my heels shall compasse me about?
6 They that trust in their wealth, and boast themselves in the multitude of their riches:
7 None of them can by any means redeem his brother,

nor give to God a ransome for him:
8 (For the redemption of their soul is precious, and it ceaseth for ever)
9 That he should still live for ever, and not see corruption.
10 For he seeth that Wise men die, likewise the fool and the brutish person perish, and leave their Wealth to others.
11 Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.
12 Nevertheless, man being in honour, abideth not: he is like the beasts that perish.
13 This their way is their folly; yet their posterity approve their sayings. Selah.
14 Like sheep they are laid in the grave, death shall feed on them; and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave, from their dwelling.
15 But God will redeem my soul from the power of the grave; for he shall receive me. Selah.
16 Be not thou afraid When one is made rich, When the glory of his house is increased.
17 For When he dieth, he shall carry nothing away: his glory shall not descend after him.
18 Though whiles he lived, he blessed his soul: and men Will praise thee, When thou dost well to thy self.
19 He shall go to the generation of his fathers, they shall never see light.
20 Man that is in honour and understandeth not, is like the beasts that perish.

Deus deorum. Psal. 50.

THe mighty God, even the Lord hath spoken, and called the earth from the rising of the sunne, unto the going down thereof. Morning prayer.
2 Out of Sion the perfection of beauty, God hath shined.
3 Our God shall come, and shall not keep silence: a fire shall devoure before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.
5 Gather my saints together unto me: those that have made a covenant with me by sacrifice.
6 And the heavens shall declare his righteousnesse; for God is judge himself. Selah.
7 Heare, O my people, and I will speak; O Israel, and I will testifie against thee: I am God, even thy God.
8 I will not reprove thee for thy sacrifices, or thy burnt-offerings, to have been continually before me.
9 I will take no bullock out of thy house, nor he-goats out of thy folds.
10 For every beast of the forrest is mine, and the cattell upon a thousand hils.
11 I know all the fowls of the mountains: and the wilde beasts of the field are mine.
12 If I were hungry, I would not tell thee, for the world is mine, and the fulnesse thereof.
13 Will I eat the flesh of buls, or drink the bloud of goats?
14 Offer unto God thanksgiving, and pay thy vows unto the most high.
15 And call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me.
16 But unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?
17 Seeing thou hatest instruction, and castest my words behinde thee.
18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.
19 Thou givest thy mouth to evil, and thy tongue frameth deceit.
20 Thou sittest and speakest against thy brother; thou slanderest thine own mothers sonne.
21 These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thy

self:

self: but I will reprove thee, and set them in order before thine eyes.

22 Now consider this, ye that forget God, lest I teare you in pieces, and there be none to deliver.

23 Whoso offereth praise, glorifieth me: and to him that ordereth his conversation aright, will I shew the salvation of God.

Miserere mei Deus. Psal. 51.

HAve mercy upon me, O God, according to thy loving kindnesse: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me throughly from mine iniquity, and cleanse me from my sinne.

3 For I acknowledge my transgressions: and my sinne is ever before me.

4 Against thee, thee onely have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity: and in sinne did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisedome.

7 Purge me with hysope, and I shall be clean: wash me, and I shall be whiter then snow.

8 Make me to heare joy and gladnesse: that the bones which thou hast broken, may rejoyce.

9 Hide thy face from my sinnes; and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation: and uphold me with thy free spirit.

13 Then will I teach transgressours thy wayes, and sinners shall be converted unto thee.

14 Deliver me from bloud-guiltinesse, O God, thou

God of my salvation: and my tongue shall sing aloud of thy righteousnesse.

15 O Lord open thou my lips, and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousnesse, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine Altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy self in mischief, O mighty man: the goodnesse of GOD endureth continually.

2 Thy tongue deviseth mischiefs: like a sharp rasour, working deceitfully.

3 Thou lovest evil more then good: and lying rather then to speak righteousnesse. Selah.

4 Thou lovest all devouring words, O thou deceitfull tongue.

5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him.

7 Lo, this is the man that made not God his strength: but trusted in the abundance of his riches, and strengthened himself in his wickednesse.

8 But I am like a green olive-tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done it: and I will wait on thy name, for it is good before thy saints.

Dixit

Dixit insipiens. Psal. 53.

THE fool hath said in his heart, There is no God; corrupt are they, and have done abominable iniquitie: there is none that doth good. Evening prayer.

2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

3 Every one of them is gone back, they are altogether become filthy; there is none that doth good, no not one.

4 Have the workers of iniquity no knowledge: who eat up my people, as they eat bread; they have not called upon God.

5 There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee, thou hast put them to shame, because God hath despised them.

6 O that the salvation of Israel were come out of Sion! when God bringeth back the captivity of his people, Jacob shall rejoyce, and Israel shall be glad.

Deus in nomine. Psal. 54.

SAve me, O God, by thy name, and judge me by thy strength.

2 Heare my praier, O God; give eare to the words of my mouth.

3 For strangers are risen up against me, and oppressours seek after my soul; they have not set God before them. Selah.

4 Behold, God is mine helper: the Lord is with them that uphold my soul.

5 He shall reward evill unto mine enemies; cut them off in thy truth.

6 I will freely sacrifice unto thee; I will praise thy name, (O Lord) for it is good.

7 For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

Exaudi Deus. Psal. 55.

GIve eare to my prayer, O God: and hide not thyself from my supplication.

2 Attend unto me, and heare me: I mourn in my complaint, and make a noise,
3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.
4 My heart is sore pained within me: and the terrours of death are fallen upon me.
5 Fearfulnesse and trembling are come upon me, and horrour hath overwhelmed me.
6 And I said, O that I had wings like a dove; for then would I flie away, and be at rest.
7 Lo then would I wander farre off, and remain in the wildernesse. Selah.
8 I would hasten my escape from the windy storm and tempest.
9 Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.
10 Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.
11 Wickednesse is in the midst thereof: deceit and guile depart not from her streets.
12 For it was not an enemy that reproached me, then I could have born it; neither was it he that hated me, that did magnifie himself against me, then I would have hid my self from him.
13 But it was thou, a man, mine equall, my guide, and mine acquaintance.
14 We took sweet counsel together, and walked unto the house of God in company.
15 Let death seise upon them, and let them go down quick into hell: for wickednesse is in their dwellings, and among them.
16 As for me, I will call upon God: and the Lord shall save me.
17 Evening and morning, and at noon will I pray, and cry aloud: and he shall heare my voice.
18 He hath delivered my soul in peace from the battell that was against me: for there were many with me.

19 God shall heare and afflict them, even he that abideth of old, Selah: because they have no changes, therefore they fear not God.

20 He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

21 The words of his mouth were smoother then butter, but warre was in his heart: his words were softer then oyl, yet were they drawn swords.

22 Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: bloudy and deceitfull men shall not live out half their dayes, but I will trust in thee.

Miserere mei Deus. Psal. 56.

BE mercifull unto me, O God, for man would swallow me up: he fighting daily oppresseth me. Morning prayer.

2 Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his word, in God I have put my trust, I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts are against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps when they wait for my soul.

7 Shall they escape by iniquity? in thine anger cast down the people, O God.

8 Thou tellest my wandrings, put thou my teares into thy bottle: are they not in thy book?

9 When I cry unto thee, then shall mine enemies turn back: this I know, for God is for me.

10 In God will I praise his word: in the Lord will I praise his word.
11 In God have I put my trust: I will not be afraid what man can do unto me.
12 Thy vows are upon me, O God: I will render praises unto thee.
13 For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

Miserere mei Deus. Psal. 57.

BE mercifull unto me, O God, be mercifull unto me, for my soul trusteth in thee: yea in the shadow of thy wings will I make my refuge, untill these calamities be overpast.
2 I will cry unto God most high: unto God that performeth all things for me.
3 He shall send from heaven and save me from the reproach of him that would swallow me up; Selah. God shall send forth his mercy and his truth.
4 My soul is among lions, and I lie even among them that are set on fire, even the sonnes of men, whose teeth are spears and arrows, and their tongue a sharp sword.
5 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.
6 They have prepared a net for my steps, my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.
7 My heart is fixed, O God, my heart is fixed: I will sing and give praise.
8 Awake up my glory, awake psaltery and harp: I my self will awake early.
9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.
10 For thy mercy is great unto the heavens, and thy truth unto the clouds.
11 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

Si vere utique. Psal. 58.

DO ye indeed speak righteousnesse, O congregation? do ye judge uprightly, O ye sonnes of men?

2 Yea, in heart you work wickednesse, you weigh the violence of your hands in the earth.

3 The wicked are estranged from the wombe, they go astray, assoon as they be born, speaking lies.

4 Their poyson is like the poyson of a serpent; they are like the deaf adder that stoppeth her eare:

5 Which will not hearken to the voyce of charmers, charming never so wisely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.

7 Let them melt away as waters, which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8 As a snail which melteth, let every one of them passe away: like the untimely birth of a woman, that they may not see the sunne.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwinde, both living, and in his wrath.

10 The righteous shall rejoyce when he seeth the vengeance: he shall wash his feet in the bloud of the wicked.

11 So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

Eripe me de inimicis. Psal. 59.

DEliver me from mine enemies, O my God: defend me from them that rise up against me. Evening prayer.

2 Deliver me from the workers of iniquity, and save me from bloudy men.

3 For lo, they lie in wait for my soul; the mighty are gathered against me; not for my transgression, nor for my sinne, O Lord.

4 They runne and prepare themselves without my fault: awake to help me, and behold.

5 Thou

5 Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressours. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords are in their lips; for who, say they, doth heare?

8 But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.

9 Because of his strength will I wait upon thee: for God is my defence.

10 The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

12 For the sinne of their mouth, and the words of their lips, let them even be taken in their pride: and for cursing and lying which they speak.

13 Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

14 And at evening let them return, and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not satisfied.

16 But I will sing of thy power; yea I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

Deus repulisti nos. Psal. 60.

O God, thou hast cast us off; thou hast scattered us, thou hast been displeased, O turn thy self to us again.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof, for it shaketh.

3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou

4 Thou hast given a banner to them that fear thee: that it may be displayed because of the truth. Selah.
5 That thy beloved may be delivered; save with thy right hand, and heare me.
6 God hath spoken in his holinesse, I will rejoyce: I will divide Shechem, and mete out the valley of Succoth.
7 Gilead is mine, and Manasseh is mine, Ephraim also is the strength of mine head; Judah is my lawgiver.
8 Moab is my washpot, over Edom will I cast out my shoe: Philistia, triumph thou because of me.
9 Who will bring me into the strong citie? who will lead me into Edom?
10 Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?
11 Give us help from trouble: for vain is the help of man.
12 Through God we shall do valiantly: for he it is that shall tread down our enemies.

Exaudi Deus. Psal. 61.

HEare my cry, O God, attend unto my prayer.
2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher then I.
3 For thou hast been a shelter for me, and a strong tower from the enemie.
4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.
5 For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.
6 Thou wilt prolong the kings life: and his years as many generations.
7 He shall abide before GOD for ever: O prepare mercy and truth which may preserve him.
8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

Moneth. The xij. day.

Nonne Deo. Psal. 62.

Morning prayer.

TRuly my soul waiteth upon God: from him cometh my salvation.

2 He only is my rock and my salvation, he is my defence, I shall not be greatly moved.

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.

4 They onely consult to cast him down from his excellency, they delight in lies: they blesse with their mouth, but they curse inwardly. Selah.

5 My soul, wait thou onely upon God: for my expectation is from him.

6 He onely is my rock and my salvation; he is my defence; I shall not be moved.

7 In God is my salvation and my glory: the rock of my strength, and my refuge is in God.

8 Trust in him at all times; ye people, poure out your heart before him: God is a refuge for us. Selah.

9 Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter then vanity.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

11 God hath spoken once; twice have I heard this, that power belongeth unto God.

12 Also unto thee, O Lord, belongeth mercy: for thou rendrest to every man according to his work.

Deus, Deus meus. Psal. 63.

O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is:

2 To see thy power and thy glory, so as I have seen thee in the sanctuarie.

3 Because

3 Because thy loving kindnesse is better then life: my lips shall praise thee.
4 Thus will I bless thee, while I live: I will lift up my hands in thy name.
5 My soul shall be satisfied as with marrow and fatnesse; and my mouth shall praise thee with joyfull lips:
6 When I remember thee upon my bed, and meditate on thee in the night watches.
7 Because thou hast been my help; therefore in the shadow of thy wings will I rejoyce.
8 My soul followeth hard after thee: thy right hand upholdeth me.
9 But those that seek my soul to destroy it, shall go into the lower parts of the earth.
10 They shall fall by the sword, they shall be a portion for foxes.
11 But the king shall rejoyce in God, every one that sweareth by him shall glory: but the mouth of them that speak lies, shall be stopped.

Exaudi Deus. Psal. 64.

HEare my voice, O God, in my prayer; preserve my life from fear of the enemie.
2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:
3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:
4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.
5 They encourage themselves in an evil matter: they commune of laying snares privily, they say, who shall see them?
6 They search out iniquities, they accomplish a diligent search: both the inward thought of every one of them, and the heart is deep.
7 But God shall shoot at them with an arrow, suddenly shall they be wounded.
8 So they shall make their own tongue to fall upon themselves: all that see them, shall flee away.

9 And

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous shall be glad in the Lord, and shall trust in him, and all the upright in heart shall glory.

Te decet hymnus. Psal. 65.

Evening prayer.

PRaise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.

3 Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

4 Blessed is the man whom thou chooselt and causest to approach unto thee, that he may dwell in thy courts: We shall be satisfied with the goodnesse of thy house, even of thy holy Temple.

5 By terrible things in righteousnesse, wilt thou answer us, O God of our salvation: who art the confidence of all the ends of the earth, and of them that are a farre off upon the sea.

6 Which by his strength setteth fast the mountains; being girded with power.

7 Which stilleth the noise of the seas; the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoyce.

9 Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God which is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: thou setlest the furrows thereof: thou makest it soft with showers, thou blessest the springing thereof.

11 Thou crownest the year with thy goodnesse, and thy paths drop fatnesse.

12 They

12 They drop upon the pastures of the wildernesse: and the little hills rejoyce on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Jubilate Deo. Psal. 66.

MAke a joyfull noise unto God, all ye lands.

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible art thou in thy works: through the greatnesse of thy power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee, they shall sing to thy name. Selah.

5 Come and see the works of God: he is terrible in his doing toward the children of men.

6 He turned the sea into dry land: they went through the floud on foot, there did we rejoyce in him.

7 He ruleth by his power for ever, his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O blesse our God, ye people, and make the voice of his praise to be heard.

9 Which holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net, thou laidst affliction upon our loyns.

12 Thou hast caused men to ride over our heads, we went through fire and through water: but thou broughtest us out into a wealthy place.

13 I will go into thy house with burnt-offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken when I was in trouble.

15 I will offer unto thee burnt-sacrifices of fatlings, with the incense of rammes: I will offer bullocks with goats. Selah.

16 Come

16 Come and heare all ye that fear God, and I will declare what he hath done for my soul.
17 I cried unto him with my mouth, and he was extolled with my tongue.
18 If I regard iniquity in my heart: the Lord will not heare me.
19 But verily God hath heard me: he hath attended to the voice of my prayer.
20 Blessed be God, which hath not turned away my prayer, nor his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull unto us, and bless us: and cause his face to shine upon us. Selah.
2 That thy way may be known upon earth, thy saving health among all nations.
3 Let the people praise thee, O God; let all the people praise thee.
4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.
5 Let the people praise thee, O God, let all the people praise thee.
6 Then shall the earth yeeld her increase; and God, even our own God shall bless us.
7 God shall bless us, and all the ends of the earth shall fear him.

Exurgat Deus. Psal. 68.

Morning prayer.



ET God arise, let his enemies be scattered: let them also that hate him, flee before him.
2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of GOD.
3 But let the righteous be glad: let them rejoyce before God, yea let them exceedingly rejoyce.
4 Sing unto God, sing praises to his name: extoll him

him that rideth upon the heavens by his name JAH, and rejoyce before him.

5 A father of the fatherlesse, and a judge of the widows, is God in his holy habitation.

6 God setteth the solitary in families: he bringeth out those which are bound with chains, but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people; when thou didst march through the wildernesse. Selah.

8 The earth shook, the heavens also dropped at the presence of God: even Sinai it self was moved at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentifull rain, whereby thou didst confirme thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodnesse for the poore.

11 The Lord gave the word, great was the company of those that published it.

12 Kings of armies did flee apace: and she that tarried at home, divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered Kings in it, it was white as snow in Salmon.

15 The hill of God is as the hill of Bashan, an high hill as the hill of Bashan.

16 Why leap ye, ye high hills: this is the hill which God desireth to dwell in, yea the Lord will dwell in it for ever.

17 The chariots of God are twenty thousand, even thousands of Angels: the Lord is among them as in Sinai, in the holy place.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them.

19 Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation. Selah.

20 He that is our GOD, is the GOD of salvation; and unto GOD the LORD belong the issues from death.

21 But God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his trespasses.

22 The LORD said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

23 That thy foot may be dipped in the bloud of thine enemies, and the tongue of thy dogs in the same.

24 They have seen thy goings, O God, even the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments followed after; amongst them were the damsels playing with timbrels.

26 Blesse ye God in the congregations, even the Lord, from the fountain of Israel.

27 There is little Benjamin with their ruler, the Princes of Judah and their councel, the Princes of Zebulun, and the Princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy Temple at Jerusalem, shall Kings bring presents unto thee.

30 Rebuke the company of speare-men, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in warre.

31 Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdomes of the earth: O sing praises unto the Lord. Selah.

33 To him that rideth upon the heavens of heavens, which were of old, lo, he doth send out his voice, and that a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35 O God, thou art terrible out of thy holy places, the God of Israel is he that giveth strength and power unto his people: blessed be God.

Salvum me fac. Psal. 69.

SAve me, O GOD, for the waters are come in unto my soul. Evening prayer.

2 I sink in deep mire, where there is no standing: I am come into deep waters, where the flouds overflow me.

3 I am weary of my crying, my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause, are moe then the hairs of mine head: they that would destroy me being mine enemies wrongfully, are mighty: then I restored that which I took not away.

5 O GOD, thou knowest my foolishnesse; and my sinnes are not hid from thee.

6 Let not them that wait on thee, O LORD GOD of hosts, be ashamed for my sake: let not those that seek thee, be confounded for my sake, O GOD of Israel.

7 Because for thy sake I have born reproach: shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mothers children.

9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee, are fallen upon me.

10 When I wept, and chastened my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment: and I became a proverb to them.

12 They that sit in the gate, speak against me; and I was the song of the drunkards.

13 But as for me, my prayer is unto thee O Lord,

in an acceptable time: O GOD in the multitude of thy mercy heare me, in the truth of thy ſalvation.

14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-floud overflow me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me.

16 Heare me, O Lord, for thy loving kindneſſe is good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy ſervant, for I am in trouble: heare me ſpeedily.

18 Draw nigh unto my ſoul, and redeem it: deliver me becauſe of mine enemies.

19 Thou haſt knowen my reproach, and my ſhame, and my diſhonour: mine adverſaries are all before thee.

20 Reproach hath broken my heart, and I am full of heavineſſe: and I looked for ſome to take pitie, but there was none; and for comforters, but I found none.

21 They gave me alſo gall for my meat, and in my thirſt they gave me vineger to drink.

22 Let their table become a ſnare before them: and that which ſhould have been for their welfare, let it become a trap.

23 Let their eyes be darkened that they ſee not; and make their loyns continually to ſhake.

24 Poure out thine indignation upon them, and let thy wrathfull anger take hold of them.

25 Let their habitation be deſolate, and let none dwell in their tents.

26 For they perſecute him whom thou haſt ſmitten, and they talk to the grief of thoſe whom thou haſt wounded.

27 Adde iniquity to their iniquity: and let them not come into thy righteouſneſſe.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I am poore, and ſorrowfull: let thy ſalvation (O God) ſet me up on high.

30 I will

30 I will praise the name of God with a song, and will magnifie him with thanksgiving.

31 This also shall please the Lord better then an ox or bullock that hath horns and hoofs.

32 The humble shall see this, and be glad: and your heart shall live that seek God.

33 For the Lord heareth the poore, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

35 For God will save Sion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Deus in adjutorium. Psal. 70.

MAke haste, O God, to deliver me, make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame, that say, Aha, aha.

4 Let all those that seek thee, rejoyce, and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I am poore and needy, make haste unto me, O God: thou art my help and my deliverer, O Lord make no tarrying.

In te Domine speravi. Psal. 71.

IN thee, O Lord, do I put my trust, let me never be put to confusion. Morning prayer.

2 Deliver me in thy righteousnesse, and cause me to escape: incline thine eare unto me, and save me.

3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandement to save me, for thou art my rock and my fortresse.

4 Deliver me, O my God, out of the hand of the

wicked, out of the hand of the unrighteous and cruell man.

5 For thou art my hope, O Lord God: thou art my trust from my youth.

6 By thee have I been holden up from the wombe: thou art he that took me out of my mothers bowels, my praise shall be continually of thee.

7 I am as a wonder unto many; but thou art my strong refuge.

8 Let my mouth be filled with thy praise, and with thy honour all the day.

9 Cast me not off in the time of old age, forsake me not when my strength faileth.

10 For mine enemies speak against me: and they that lay wait for my soul, take counsell together,

11 Saying, God hath forsaken him: persecute and take him, for there is none to deliver him.

12 O God, be not farre from me: O my God, make haste for my help.

13 Let them be confounded and consumed, that are adversaries to my soul: let them be covered with reproach and dishonour, that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousnesse, and thy salvation all the day: for I know not the numbers thereof.

16 I will go in the strength of the Lord God: I will make mention of thy righteousnesse, even of thine onely.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also when I am old and gray-headed, O God, forsake me not: untill I have shewed thy strength unto this generation, and thy power to every one that is to come.

19 Thy righteousnesse also, O GOD, is very high, who hast done great things: O God, who is like unto thee?

20 Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatnesse, and comfort me on every side.

22 I will also praise thee with the psalterie, even thy truth, O my God: unto thee will I sing with the harp, O thou holy one of Israel.

23 My lips shall greatly rejoyce when I sing unto thee: and my soul which thou hast redeemed.

24 My tongue also shall talk of thy righteousnesse all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

Deus judicium. Psal. 72.

GIve the king thy judgements, O GOD, and thy righteousnesse unto the kings sonne.

2 He shall judge thy people with righteousnesse, and thy poore with judgement.

3 The mountains shall bring peace to the people, and the little hils, by righteousnesse.

4 He shall judge the poore of the people, he shall save the children of the needy, and shall break in pieces the oppressour.

5 They shall fear thee as long as the sunne and moon endure, throughout all generations.

6 He shall come down like rain upon the mowen grasse: as showres that water the earth.

7 In his dayes shall the righteous flourish: and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the Wildernesse shall bow before him: and his enemies shall lick the dust.

10 The Kings of Tarshish and of the Iles shall bring presents: the Kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he cryeth: the poore also, and him that hath no helper.

13 He shall spare the poore and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their bloud be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised.

16 There shall be an handfull of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the citie shall flourish like grasse of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sunne: and men shall be blessed in him; all nations shall call him blessed.

18 Blessed be the Lord God, the God of Israel, who onely doth wondrous things.

19 And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen, and amen.

20 The prayers of David the sonne of Jesse are ended.

Quam bonus Israel. Psal. 73.

Evening prayer.

TRuly God is good to Israel, even to such as are of a clean heart.

2 But as for me, my feet were almost gone: my steps had wel-nigh slipt.

3 For I was envious at the foolish, when I saw the prosperitie of the wicked.

4 For there are no bands in their death: but their strength is firm.

5 They are not in trouble as other men: neither are they plagued like other men.

6 Therefore pride compasseth them about as a chain: violence covereth them as a garment.

7 Their eyes stand out with fatnesse: they have more then heart could wish.

8 They are corrupt, and speak wickedly concerning oppression: they speak loftily.

9 They

9 They set their mouth against the heavens; and their tongue walketh through the earth.
10 Therefore his people return hither: and waters of a full cup are wrung out to them.
11 And they say, How doth God know: and is there knowledge in the most high:
12 Behold, these are the ungodly, who prosper in the world, they increase in riches.
13 Verily, I have cleansed my heart in vain, and washed my hands in innocency.
14 For all the day long have I been plagued, and chastened every morning.
15 If I say, I will speak thus: behold, I should offend against the generation of thy children.
16 When I thought to know this, it was too painfull for me.
17 Until I went into the sanctuary of God; then understood I their end.
18 Surely thou didst set them in slippery places: thou castedst them down into destruction.
19 How are they brought into desolation, as in a moment: they are utterly consumed with terrours.
20 As a dream when one awaketh; so, O Lord, when thou awakest thou shalt despise their image.
21 Thus my heart was grieved, and I was pricked in my reins.
22 So foolish was I, and ignorant: I was as a beast before thee.
23 Nevertheless, I am continually with thee: thou hast holden me by my right hand.
24 Thou shalt guide me with thy counsel, and afterward receive me to glory.
25 Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.
26 My flesh and my heart faileth: but GOD is the strength of my heart, and my portion for ever.
27 For lo, they that are far from thee, shall perish: thou hast destroyed all them that go a whoring from thee.

28 But

28 But it is good for me to draw neare to God: I have put my trust in the Lord God, that I may declare all thy works.

Ut quid Deus. Psal. 74.

O GOD, why hast thou cast us off for ever: why doth thine anger smoke against the sheep of thy pasture:

2 Remember thy congregation which thou hast purchased of old: the rod of thine inheritance which thou hast redeemed, this mount Sion wherein thou hast dwelt.

3 Lift up thy feet unto the perpetuall desolations: even all that the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations: they set up their ensignes for signes.

5 A man was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once, with axes and hammers.

7 They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burnt up all the synagogues of God in the land.

9 We see not our signes, there is no more any prophet, neither is there among us any that knoweth how long.

10 O GOD, how long shall the adversarie reproach: shall the enemy blaspheme thy name for ever:

11 Why withdrawest thou thy hand, even thy right hand: pluck it out of thy bosome.

12 For God is my king of old, working salvation in the midst of the earth.

13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wildernesse.

15 Thou

15 Thou didst cleave the fountain and the floud: thou driedst up mighty rivers.

16 The day is thine, the night also is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtle-dove unto the multitude of the wicked, forget not the congregation of thy poore for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poore and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee, increaseth continually.

Confitebimur tibi. Psal. 75.



NTo thee, O GOD, do We give thanks, unto thee do Wee give thanks: for that thy name is neare, thy Wondrous Works declare. Morning prayer.

2 When I shall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly; and to the Wicked, Lift not up the horn.

5 Lift not up your horn on high: speak not With a stiff neck.

6 For promotion cometh neither from the east, nor from

from the west, nor from the south.

7 But God is the Judge: he putteth down one, and setteth up another.

8 For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

Notus in Judæa. Psal. 76.

IN Judah is God known: his name is great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Sion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battell. Selah.

4 Thou art more glorious and excellent then the mountains of prey.

5 The stout-hearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, even thou art to be feared, and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgement to be heard from heaven; the earth feared, and was still,

9 When God arose to judgement to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

Moneth. The xv. day.

Voce mea ad Dominum. Psal. 77.

I Cried unto God with my voice: even unto God with my voice, and he gave eare unto me.

2 In the day of my trouble I sought the Lord; my sore ranne in the night, and ceased not: my soul refused to be comforted.

3 I remembred GOD, and was troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the dayes of old, the yeares of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search.

7 Will the Lord cast off for ever: and will he be favourable no more:

8 Is his mercy clean gone for ever: doth his promise fail for evermore:

9 Hath God forgotten to be gracious: hath he in anger shut up his tender mercies: Selah.

10 And I said, This is my infirmity: but I will remember the yeares of the right hand of the most high.

11 I will remember the works of the Lord: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of all thy doings.

13 Thy way, O God, is in the sanctuary: who is so great a God as our God:

14 Thou art the God that doest wonders; thou hast declared thy strength among the people.

15 Thou hast with thine arm redeemed thy people, the sonnes of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee: they were afraid; the depths also were troubled.

17 The clouds poured out water, the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder was in the heaven: the lightnings

lightnings lightned the world, the earth trembled and shook.

19 Thy way is in the sea, and thy path in the great waters, and thy foot-steps are not known.

20 Thou leddest thy people like a flock, by the hand of Moses and Aaron.

Attendite populo. Psal. 78.

Evening prayer.

GIve eare, O my people, to my law: encline your eares to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known: and our fathers have told us.

4 We will not hide them from their children, shewing to the generation to come, the praises of the Lord: and his strength and his wonderfull works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel which he commanded our fathers: that they should make them known to their children.

6 That the generation to come might know them, even the children which should be born: who should arise and declare them to their children:

7 That they might set their hope in God, and not forget the works of God: but keep his commandments.

8 And might not be as their fathers, a stubborn and rebellious generation, a generation that set not their heart aright, and whose spirit was not stedfast with God.

9 The children of Ephraim being armed and carrying bows, turned back in the day of battell.

10 They kept not the covenant of God: and refused to walk in his law:

11 And forgat his works: and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers:

thers: in the land of Egypt, in the field of Zoan.
13 He divided the sea, and caused them to passe through: and he made the waters to stand as an heap.
14 In the day time also he led them with a cloud: and all the night with a light of fire.
15 He clave the rocks in the wildernesse: and gave them drink as out of the great depths.
16 He brought streams also out of the rock, and caused waters to runne down like rivers.
17 And they sinned yet more against him: by provoking the most high in the wildernesse.
18 And they tempted God in their heart: by asking meat for their lust.
19 Yea, they spake against God: they said, Can God furnish a table in the wildernesse?
20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?
21 Therefore the Lord heard this, and was wroth, so a fire was kindled against Jacob, and anger also came up against Israel:
22 Because they beleeved not in God: and trusted not in his salvation:
23 Though he had commanded the clouds from above, and opened the doores of heaven:
24 And had rained down manna upon them to eat, and had given them of the corn of heaven.
25 Man did eat Angels food: he sent them meat to the full.
26 He caused an east-winde to blow in the heaven: and by his power he brought in the South-winde.
27 He rained flesh also upon them as dust: and feathered fowls like as the sand of the sea.
28 And he let it fall in the midst of their camp, round about their habitations.
29 So they did eat, and were well filled: for he gave them their own desire.
30 They were not estranged from their lust: but

while their meat was yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

32 For all this they sinned still: and beleeved not for his wonderous works.

33 Therefore their dayes did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him: and they returned and enquired early after God.

35 And they remembred that God was their rock: and the high God their redeemer.

36 Nevertheless, they did flatter him with their mouth: and they lied unto him with their tongues.

37 For their heart was not right with him: neither were they stedfast in his covenant.

38 But he being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stirre up all his wrath.

39 For he remembred that they were but flesh; a winde that passeth away and cometh not again.

40 How oft did they provoke him in the wildernesse: and grieve him in the desert?

41 Yea, they turned back and tempted God: and limited the holy one of Israel.

42 They remembred not his hand: nor the day when he delivered them from the enemie.

43 How he had wrought his signes in Egypt: and his wonders in the field of Zoan:

44 And had turned their rivers into bloud: and their flouds, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them: and frogs which destroyed them.

46 He gave also their increase unto the caterpillar: and their labour unto the locust.

47 He destroyed their vines with hail: and their sycomore-trees with frost.

48 He

48 He gave up their cattell also to the hail, and their flocks to hot thunderbolts.

49 He cast upon them the fiercenesse of his anger, wrath and indignation and trouble, by sending evil angels among them.

50 He made a way to his anger, he spared not their soul from death: but gave their life over to the pestilence.

51 And smote all the first-born in Egypt: the chief of their strength in the tabernacles of Ham:

52 But made his own people to go forth like sheep, and guided them in the wildernesse like a flock.

53 And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

55 He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But turned back and dealt unfaithfully like their fathers: they were turned aside like a deceitfull bow.

58 For they provoked him to anger with their high places, and moved him to jealousie with their graven images.

59 When God heard this, he was wroth, and greatly abhorred Israel:

60 So that he forsook the tabernacle of Shiloh, the tent which he placed among men:

61 And delivered his strength into captivity, and his glory into the enemies hand.

62 He gave his people over also unto the sword: and was wroth with his inheritance.

63 The fire consumed their young men: and their maidens were not given to marriage.

64 Their priests fell by the sword: and their widows made no lamentation.

65 Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder parts: he put them to a perpetuall reproach.

67 Moreover, he refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

68 But chose the tribe of Judah, the mount Sion which he loved.

69 And he built his Sanctuary like high Palaces, like the earth which he hath established for ever.

70 He chose David also his servant, and took him from the sheepfolds:

71 From following the ews great with young, he brought him to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integritie of his heart: and guided them by the skilfulnesse of his hands.

Deus, venerunt. Psal. 79.

Morning prayer.

O GOD, the heathen are come into thine inheritance, thy holy Temple have they defiled: they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven: the flesh of thy Saints unto the beasts of the earth.

3 Their bloud have they shed like water round about Jerusalem: and there was none to burie them.

4 We are become a reproach to our neighbours: a scorn and derision to them that are round about us.

5 How long Lord, Wilt thou be angry for ever: shall thy jealousie burn like fire:

6 Poure

6 Poure out thy wrath upon the heathen that have not knowen thee, and upon the kingdomes that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling place.

8 O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9 Helpe us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sinnes for thy names sake.

10 Wherefore should the heathen say, Where is their GOD? let him be known among the heathen in our sight by the revenging of the bloud of thy servants which is shed.

11 Let the sighing of the prisoner come before thee, according to the greatnesse of thy power: preserve thou those that are appointed to die.

12 And render unto our neighbours seven-fold into their bosome, the reproach wherewith they have reproached thee, O Lord.

13 So we thy people and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise to all generations.

Qui regis Israel. Psal. 80.

GIve eare, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the Cherubims, shine forth.

2 Before Ephraim and Benjamin, and Manasseh, stirre up thy strength, and come and save us.

3 Turn us again, O GOD: and cause thy face to shine, and we shall be saved.

4 O Lord GOD of hosts, how long wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of teares: and givest them teares to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly Cedars.

11 She sent out her boughs unto the sea: and her branches unto the river.

12 Why hast thou then broken down her hedges: so that all they which passe by the way, do pluck her:

13 The boar out of the Wood doth waste it: and the wilde beast of the field doth devoure it.

14 Return, we beseech thee, O God of hosts: look down from heaven and behold and visit this vine:

15 And the vineyard which thy right hand hath planted: and the branch that thou madest strong for thy self.

16 It is burnt with fire, it is cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: upon the sonne of man whom thou madest strong for thy self.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved.

Exultate Deo. Psal. 81.

SIng aloud unto GOD our strength: make a joyfull noise unto the God of Jacob.

2 Take a Psalme, and bring hither the Timbrel: the pleasant Harp with the Psaltery.

3 Blow up the Trumpet in the new Moon: in the time appointed on our solemne Feast day.

4 For this was a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when

he

he went out through the land of Egypt: where I heard a language that I understood not.

6 I removed his shoulder from the burden: his hands were delivered from the pots.

7 Thou calledst in trouble and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Heare, O my people, and I will testifie unto thee: O Israel, if thou wilt hearken unto me:

9 There shall no strange god be in thee: neither shalt thou worship any strange god.

10 I am the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice: and Israel would none of me.

12 So I gave them up unto their own hearts lust: and they walked in their own counsels.

13 O that my people had hearkened unto me: and Israel had walked in my wayes!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

Deus stetit. Psal. 82.

GOD standeth in the Congregation of the Mighty: he judgeth among the gods. Evening prayer.

2 How long will ye judge unjustly: and accept the persons of the wicked? Selah.

3 Defend the poore and fatherlesse: do justice to the afflicted and needy.

4 Deliver the poore and needy: rid them out of the hand of the wicked.

5 They know not, neither will they understand; they

walk on in darkneſſe: all the foundations of the earth are out of courſe.

6 I have ſaid, Ye are gods: and all of you are chil-dren of the moſt high.

7 But ye ſhall die like men, and fall like one of the Princes.

8 Ariſe, O God, judge the earth: for thou ſhalt in-herit all nations.

Deus quis ſimilis? Pſal. 83.

KEep not thou ſilence, O God: hold not thy peace, and be not ſtill, O God.

2 For lo, thine enemies make a tumult: and they that hate thee, have lift up the head.

3 They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones.

4 They have ſaid, Come, and let us cut them off from being a nation: that the name of Iſrael may be no more in remembrance.

5 For they have conſulted together with one conſent: they are confederate againſt thee.

6 The tabernacles of Edom, and the Iſhmaelites: of Moab, and the Hagarens.

7 Gebal, and Ammon, and Amalek, the Philiſtines with the inhabitants of Tyre.

8 Aſſur alſo is joyned with them: they have holpen the children of Lot. Selah.

9 Do unto them as unto the Midianites: as to Siſera, as to Jabin, at the brook of Kiſon:

10 Which periſhed at En-dor: they became as dung for the earth.

11 Make their nobles like Oreb, and like Zeeb: yea all their Princes as Zebah, and as Zalmunna:

12 Who ſaid, Let us take to our ſelves the houſes of God in poſſeſſion.

13 O my God, make them like a wheel: as the ſtubble before the winde.

14 As the fire burneth the wood: and as the flame ſetteth the mountains on fire;

15 So persecute them with thy tempest; and make them afraid with thy storm.

16 Fill their faces with shame: that they may seek thy name, O Lord.

17 Let them be confounded and troubled for ever: yea let them be put to shame, and perish.

18 That men may know, that thou whose name alone is JEHOVAH, art the most high over all the earth.

Quam dilecta? Psal. 84.

HOw amiable are thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for her self, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee: in whose heart are the wayes of them.

6 Who passing through the valley of Baca, make it a well: the rain also filleth the pools.

7 They go from strength to strength, every one of them in Zion appeareth before God.

8 O Lord God of hosts, heare my prayer: give eare, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts, is better then a thousand: I had rather be a doore-keeper in the house of my God, then to dwell in the tents of wickednesse.

11 For the Lord God is a sunne and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

12 O Lord of hosts, blessed is the man that trusteth in thee.

Moneth. The xvij. day.

Benedixisti Domine. Psal. 85.

LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sinne. Selah.

3 Thou hast taken away all thy wrath: thou hast turned thy self from the fiercenesse of thine anger.

4 Turn us, O God of our salvation, and cause thine anger towards us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord, and grant us thy salvation.

8 I will heare what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together: righteousnesse and peace have kissed each other.

11 Truth shall spring out of the earth: and righteousnesse shall look down from heaven.

12 Yea, the Lord shall give that which is good: and our land shall yeeld her increase.

13 Righteousnesse shall go before him: and shall set us in the way of his steps.

Inclina Domine. Psal. 86.

Morning prayer.

BOw down thine eare, O LORD, heare me: for I am poore and needy.

2 Preserve my soul, for I am holy: O thou my God, save thy servant that trusteth in thee.

3 Be mercifull unto me, O Lord: for I cry unto thee daily.

4 Rejoyce the soul of thy servant: for unto thee (O Lord) do I lift up my soul.

5 For

5 For thou LORD art good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.

6 Give eare, O Lord, unto my prayer: and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods there is none like unto thee (O Lord) neither are there any works like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD: and shall glorifie thy name.

10 For thou art great and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O Lord my God with all my heart: and I will glorifie thy name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul: and have not set thee before them.

15 But thou, O Lord, art a God full of compassion, and gracious: long-suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me, give thy strength unto thy servant: and save the son of thine handmaid.

17 Shew me a token for good, that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Fundamenta ejus. Psal. 87.

HIs foundation is in the holy mountains.

2 The Lord loveth the gates of Zion, more then all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab, and Babylon, to them that know me; behold Philistia, and Tyre, with Ethiopia: this man was born there.
5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.
6 The Lord shall count when he writeth up the people: that this man was born there. Selah.
7 As well the singers, as the players on instruments shall be there: all my springs are in thee.

Domine Deus. Psal. 88.

O Lord God of my salvation, I have cried day and night before thee.
2 Let my prayer come before thee: encline thine eare unto my cry.
3 For my soul is full of troubles: and my life draweth nigh unto the grave.
4 I am counted with them that go down into the pit: I am as a man that hath no strength.
5 Free among the dead like the slain that lie in the grave, whom thou remembrest no more: and they are cut off from thy hand.
6 Thou hast laid me in the lowest pit, in darknesse, in the deeps.
7 Thy wrath lieth hard upon me: and thou hast afflicted me with all thy waves. Selah.
8 Thou hast put away mine acquaintance farre from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth.
9 Mine eye mourneth by reason of affliction, Lord, I have called daily upon thee, I have stretched out my hands unto thee.
10 Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.
11 Shall thy loving kindnesse be declared in the grave? or thy faithfulnesse in destruction?
12 Shall thy wonders be known in the dark? and thy righteousnesse in the land of forgetfulnesse?

13 But

13 But unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee.
14 Lord, why castest thou off my soul: why hidest thou thy face from me:
15 I am afflicted and ready to die, from my youth up: while I suffer thy terrours, I am distracted.
16 Thy fierce wrath goeth over me: thy terrours have cut me off.
17 They came round about me daily like water: they compassed me about together.
18 Lover and friend hast thou put farre from me: and mine acquaintance into darknesse.

Misericordias Domini. Psal. 89.

I Will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulnesse to all generations. Evening prayer.
2 For I have said, Mercy shall be built up for ever: thy faithfulnesse shalt thou establish in the very heavens.
3 I have made a covenant with my chosen; I have sworn unto David my servant.
4 Thy seed will I establish for ever: and build up thy throne to all generations. Selah.
5 And the heavens shall praise thy wonders, O Lord: thy faithfulnesse also in the congregation of the Saints.
6 For who in the heaven can be compared unto the Lord: who among the sons of the mighty can be likened unto the Lord:
7 God is greatly to be feared in the assembly of the saints: and to be had in reverence of all them that are about him.
8 O Lord God of hosts, who is a strong Lord like unto thee: or to thy faithfulnesse round about thee:
9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou

10 Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

11 The heavens are thine, the earth also is thine: as for the world, and the fulnesse thereof, thou hast founded them.

12 The North and the South thou hast created them: Tabor and Hermon shall rejoyce in thy name.

13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

14 Justice and judgement are the habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed is the people that know the joyfull sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoyce all the day: and in thy righteousnesse shall they be exalted.

17 For thou art the glory of their strength: and in thy favour our horn shall be exalted.

18 For the Lord is our defence: and the holy one of Israel is our King.

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people.

20 I have found David my servant: with my holy oyl have I anointed him.

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him: nor the son of wickednesse afflict him.

23 And I will beat down his foes before his face: and plague them that hate him.

24 But my faithfulnesse and my mercy shall be with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea: and his right hand in the rivers.

26 He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

27 Also

27 Also I will make him my first-born: higher then the Kings of the earth.
28 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.
29 His seed also will I make to endure for ever: and his throne as the dayes of heaven.
30 If his children forsake my law: and walk not in my judgements;
31 If they break my statutes, and keep not my commandements:
32 Then will I visit their transgression with the rod, and their iniquitie with stripes.
33 Nevertheless, my loving kindnesse will I not utterly take from him: nor suffer my faithfulnesse to fail.
34 My covenant will I not break: nor alter the thing that is gone out of my lips.
35 Once have I sworn by my holinesse, that I will not lie unto David.
36 His seed shall endure for ever; and his throne as the sunne before me.
37 It shall be established for ever as the moon, and as a faithfull witnesse in heaven. Selah.
38 But thou hast cast off and abhorred: thou hast been wroth with thine anointed.
39 Thou hast made void the covenant of thy servant: thou hast profaned his crown, by casting it to the ground.
40 Thou hast broken down all his hedges: thou hast brought his strong holds to ruine.
41 All that passe by the way spoil him: he is a reproach to his neighbours.
42 Thou hast set up the right hand of his adversaries: thou hast made all his enemies to rejoyce.
43 Thou hast also turned the edge of his sword: and hast not made him to stand in the battell.
44 Thou hast made his glory to cease: and cast his throne down to the ground.
45 The dayes of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How long Lord, wilt thou hide thy self for ever: shall thy wrath burn like fire:

47 Remember how short my time is: wherefore hast thou made all men in vain:

48 What man is he that liveth, and shall not see death: shall he deliver his soul from the hand of the grave: Selah.

49 Lord, where are thy former loving kindnesses, which thou swarest unto David in thy truth:

50 Remember (Lord) the reproach of thy servants: how I do bear in my bosome the reproach of all the mighty people;

51 Wherewith thine enemies have reproached, O Lord: wherewith they have reproached the footsteps of thine anointed.

52 Blessed be the LORD for evermore, Amen, and amen.

Domine, refugium. Psal. 90.

Morning prayer.



LORD, thou hast been our dwelling place in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction: and sayest, Return ye children of men.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood, they are as a sleep: in the morning they are like grasse which groweth up.

6 In the morning it flourisheth, and groweth up, in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret sinnes in the light of thy countenance.

9 For all our dayes are passed away in thy wrath:

We spend our yeares as a tale that is told.

10 The dayes of our yeares are threescore yeares and ten; and if by reason of strength, they be fourescore years, yet is their strength labour and sorrow: for it is soon cut off, and We flie away.

11 Who knoweth the power of thine anger: even according to thy fear, so is thy wrath.

12 So teach us to number our dayes, that We may apply our hearts unto Wisedome.

13 Return (O Lord) how long: and let it repent thee concerning thy servants.

14 O satisfie us early with thy mercy; that We may rejoyce, and be glad all our dayes.

15 Make us glad according to the dayes wherein thou hast afflicted us, and the years wherein We have seen evil.

16 Let thy Work appeare unto thy servants, and thy glory unto their children.

17 And let the beauty of the Lord our God be upon us: and establish thou the Work of our hands upon us, yea, the Work of our hands establish thou it.

Qui habitat. Psal. 91.

HE that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.

2 I will say of the Lord, He is my refuge, and my fortresse: my God, in him will I trust.

3 Surely, he shall deliver thee from the snare of the fowler: and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terrour by night: nor for the arrow that flieth by day:

6 Nor for the pestilence that walketh in darknesse: nor for the destruction that wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Onely with thine eyes shalt thou behold, and see

see the reward of the wicked.

9 Because thou hast made the Lord which is my refuge, even the most high, thy habitation:

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his Angels charge over thee, to keep thee in all thy wayes.

12 They shall bear thee up in their hands: lest thou dash thy foot against a stone.

13 Thou shalt tread upon the Lion, and Adder: the young Lion and the Dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble, I will deliver him, and honour him.

16 With long life will I satisfie him, and shew him my salvation.

Bonum est confiteri. Psal. 92.

IT is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High:

2 To shew forth thy loving kindnesse in the morning, and thy faithfulnesse every night;

3 Upon an instrument of ten strings, and upon the Psalterie, upon the Harp with a solemn sound.

4 For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O Lord, how great are thy works! and thy thoughts are very deep.

6 A brutish man knoweth not: neither doth a fool understand this.

7 When the wicked spring as the grasse, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever.

8 But thou, Lord, art most high for evermore.

9 For lo, thine enemies, O LORD, for lo, thine enemies

enemies shall perish: all the workers of iniquitie shall be scattered.

10 But my horn shalt thou exalt like the horn of an Unicorn: I shall be anointed With fresh oyl.

11 Mine eye also shall see my desire on mine enemies: and mine eares shall heare my desire of the Wicked that rise up against me.

12 The righteous shall flourish like the palm-tree: he shall grow like a Cedar in Lebanon.

13 Those that be planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age: they shall be fat, and flourishing:

15 To shew that the Lord is upright: he is my rock, and there is no unrighteousnesse in him.

Dominus regnavit. Psal. 93.

THE LORD reigneth, he is clothed with majestie, the Lord is clothed with strength wherewith he hath girded himself: the world also is stablished, that it cannot be moved. Evening prayer.

2 Thy throne is established of old: thou art from everlasting.

3 The flouds have lifted up, O Lord, the flouds have lifted up their voice: the flouds lift up their waves.

4 The LORD on high is mightier then the noise of many waters, yea then the mighty waves of the sea.

5 Thy testimonies are very sure: holinesse becometh thine house, O Lord, for ever.

Deus ultionum. Psal. 94.

O Lord God, to whom vengeance belongeth: O God to whom vengeance belongeth, shew thy self.

2 Lift up thy self thou judge of the earth: render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked triumph:

4 How long shall they utter and speak hard things:

and all the workers of iniquity boast themselves.

5 They break in pieces thy people, O Lord, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherlesse.

7 Yet they say, The Lord shall not see: neither shall the God of Jacob regard it.

8 Understand, ye brutish among the people: and ye fools, when will ye be wise?

9 He that planted the eare, shall he not heare? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

11 The Lord knoweth the thoughts of man, that they are vanity.

12 Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law:

13 That thou mayest give him rest from the dayes of adversity, untill the pit be digged for the wicked.

14 For the Lord will not cast off his people, neither will he forsake his inheritance.

15 But judgement shall return unto righteousnesse: and all the upright in heart shall follow it.

16 Who will rise up for me against the evil doers? or Who will stand up for me against the workers of iniquity?

17 Unlesse the Lord had been my help, my soul had almost dwelt in silence.

18 When I said, My foot slippeth: thy mercy, O Lord, held me up.

19 In the multitude of my thoughts within me, thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemne the innocent bloud.

22 But the Lord is my defence: and my God is the rock of my refuge.

23 And

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickednesse: yea, the Lord our God shall cut them off.

Venite, exultemus. Psal. 95.



Come let us sing unto the Lord: let us make a joyfull noise to the rock of our salvation. Morning prayer.

2 Let us come before his presence with thanksgiving, and make a joyfull noise unto him with psalmes.

3 For the Lord is a great God, and a great King above all gods.

4 In his hand are the deep places of the earth: the strength of the hills is his also.

5 The sea is his, and he made it: and his hands formed the drie land.

6 O come, let us worship and bow down: let us kneel before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheep of his hand: to day if ye will heare his voice,

8 Harden not your heart, as in the provocation, and as in the day of temptation in the wildernesse:

9 When your fathers tempted me, proved me, and saw my work.

10 Fourty years long was I grieved with this generation, and said, It is a people that do erre in their heart, and they have not known my wayes.

11 Unto whom I sware in my wrath, that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing unto the Lord a new song: sing unto the Lord all the earth.

2 Sing unto the Lord, blesse his name: shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the Lord is great, and greatly to be praised: he is to be feared above all gods.
5 For all the gods of the nations are idols: but the Lord made the heavens.
6 Honour and majestie are before him: strength and beauty are in his sanctuary.
7 Give unto the Lord (O ye kindreds of the people) give unto the Lord glory and strength.
8 Give unto the Lord the glory due unto his name: bring an offering and come into his courts.
9 O worship the Lord in the beauty of holinesse: fear before him all the earth.
10 Say among the heathen, that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously.
11 Let the heavens rejoyce, and let the earth be glad: let the sea roar, and the fulnesse thereof.
12 Let the field be joyfull, and all that is therein: then shall all the trees of the wood rejoyce,
13 Before the Lord, for he cometh, for he cometh to judge the earth: he shall judge the world with righteousnesse, and the people with his truth.

Dominus regnavit. Psal. 97.

THe Lord reigneth, let the earth rejoyce: let the multitude of isles be glad thereof.
2 Clouds and darknesse are round about him: righteousnesse and judgement are the habitation of his throne.
3 A fire goeth before him, and burneth up his enemies round about.
4 His lightnings enlightned the world: the earth saw and trembled.
5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.
6 The heavens declare his righteousnesse: and all the people see his glory.
7 Confounded be all they that serve graven images, that boast themselves of idols: worship him all ye gods.

8 Sion heard, and was glad, and the daughters of Judah rejoyced, because of thy judgements, O Lord.
9 For thou, Lord, art high above all the earth: thou art exalted farre above all gods.
10 Ye that love the Lord, hate evil, he preserveth the souls of his saints, he delivereth them out of the hand of the wicked.
11 Light is sown for the righteous, and gladnesse for the upright in heart.
12 Rejoyce in the Lord, ye righteous: and give thanks at the remembrance of his holinesse.

Cantate Domino. Psal. 98.

O Sing unto the LORD a new song, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory. Evening prayer.
2 The Lord hath made known his salvation: his righteousnesse hath he openly shewed in the sight of the heathen.
3 He hath remembred his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.
4 Make a joyfull noise unto the Lord, all the earth: make a loud noise, and rejoyce, and sing praise.
5 Sing unto the Lord with the harp: with the harp, and the voice of a psalme.
6 With trumpets and sound of cornet: make a joyfull noise before the Lord, the King.
7 Let the sea roar, and the fulnesse thereof: the world, and they that dwell therein.
8 Let the floods clap their hands: let the hills be joyfull together,
9 Before the Lord; for he cometh to judge the earth: with righteousnesse shall he judge the world, and the people with equity.

Dominus regnavit. Psal. 99.

THe LORD reigneth, let the people tremble: he sitteth between the Cherubims, let the earth be moved.

2 The Lord is great in Zion, and he is high above all people.

3 Let them praise thy great and terrible Name: for it is holy.

4 The Kings strength also loveth judgement, thou doest establish equity, thou executest judgement and righteousnesse in Jacob.

5 Exalt ye the Lord our GOD, and worship at his footstool: for he is holy.

6 Moses and Aaron among his Priests, and Samuel among them that call upon his Name: they called upon the Lord, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

8 Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the Lord our God, and worship at his holy hill: for the Lord our God is holy.

Jubilate Deo. Psal. 100.

MAke a joyfull noise unto the LORD, all ye lands.

2 Serve the Lord with gladnesse: come before his presence with singing.

3 Know ye that the Lord he is God, it is he that hath made us, and not we our selves; we are his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, and into his courts with praise: be thankfull unto him, and blesse his name.

5 For the Lord is good; his mercy is everlasting: and his truth endureth to all generations.

Misericordiam & judicium. Psal. 101.

I will sing of mercy and judgement: unto thee, O Lord, will I sing.

2 I will

2 I will behave my self wisely in a perfect way, O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside, it shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked person.

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I suffer.

6 Mine eyes shall be upon the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit, shall not dwell within my house: he that telleth lies, shall not tarrie in my sight.

8 I will early destroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD.

Domine exaudi. Psal. 102.

HEare my prayer, O Lord, and let my crie come unto thee. Morning prayer.

2 Hide not thy face from me in the day when I am in trouble, encline thine eare unto me: in the day when I call, answer me speedily.

3 For my dayes are consumed like smoke: and my bones are burnt as an hearth.

4 My heart is smitten, and withered like grasse: so that I forget to eat my bread.

5 By reason of the voice of my groaning, my bones cleave to my skin.

6 I am like a Pelican of the wildernesse: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house top.

8 Mine enemies reproach me all the day: and they that are mad against me, are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping:
10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.
11 My dayes are like a shadow, that declineth: and I am withered like grasse.
12 But thou, O LORD, shalt endure for ever, and thy remembrance unto all generations.
13 Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea the set time is come.
14 For thy servants take pleasure in her stones, and favour the dust thereof.
15 So the heathen shall fear the name of the Lord: and all the Kings of the earth thy glory.
16 When the Lord shall build up Zion, he shall appeare in his glory.
17 He will regard the prayer of the destitute, and not despise their prayer.
18 This shall be written for the generation to come: and the people which shall be created, shall praise the Lord.
19 For he hath looked down from the height of his Sanctuary: from heaven did the LORD behold the earth:
20 To heare the groaning of the prisoner, to loose those that are appointed to death;
21 To declare the name of the Lord in Zion, and his praise in Jerusalem:
22 When the people are gathered together, and the kingdomes to serve the Lord.
23 He weakened my strength in the way; he shortned my dayes.
24 I said, O my GOD, take me not away in the midst of my dayes: thy years are throughout all generations.
25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.
26 They shall perish, but thou shalt endure, yea all of them shall wax old like a garment: as a vesture shalt

thou

thou change them, and they shall be changed.
27 But thou art the same, and thy yeares shall have no end.
28 The children of thy servants shall continue, and their seed shall be established before thee.

Benedic anima. Psal. 103.

BLesse the Lord, O my soul: and all that is within me, blesse his holy name.
2 Blesse the Lord, O my soul, and forget not all his benefits.
3 Who forgiveth all thine iniquities: Who healeth all thy diseases.
4 Who redeemeth thy life from destruction: Who crowneth thee with loving kindnesse and tender mercies.
5 Who satisfieth thy mouth with good things: so that thy youth is renewed like the Eagles.
6 The Lord executeth righteousnesse and judgement for all that are oppressed.
7 He made knowen his wayes unto Moses, his acts unto the children of Israel.
8 The Lord is mercifull and gracious: slow to anger, and plenteous in mercy.
9 He will not alwayes chide: neither will he keep his anger for ever.
10 He hath not dealt with us after our sins: nor rewarded us according to our iniquities.
11 For as the heaven is high above the earth: so great is his mercy toward them that fear him.
12 As farre as the East is from the West: so farre hath he removed our transgressions from us.
13 Like as a father pitieth his children: so the Lord pitieth them that fear him.
14 For he knoweth our frame: he remembreth that We are dust.
15 As for man, his dayes are as grasse: as a flower of the field, so he flourisheth.
16 For the winde passeth over it, and it is gone; and the place thereof shall know it no more.

17 But

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him: and his righteousnesse unto childrens children:

18 To such as keep his covenant, and to those that remember his commandements to do them.

19 The Lord hath prepared his throne in the heavens: and his kingdome ruleth over all.

20 Blesse the LORD ye his Angels that excell in strength, that do his commandments, hearkning unto the voice of his word.

21 Blesse ye the Lord all ye his hosts, ye ministers of his that do his pleasure.

22 Blesse the Lord all his works in all places of his dominion: blesse the Lord, O my soul.

Benedic anima mea. Psal. 104.

Evening prayer.

BLesse the LORD, O my soul, O Lord my God, thou art very great, thou art clothed with honour and majesty.

2 Who coverest thy self with light, as with a garment: Who stretchest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, Who maketh the clouds his chariot, Who walketh upon the wings of the winde.

4 Who maketh his Angels spirits: his ministers a flaming fire.

5 Who laid the foundations of the earth, that it should not be removed for ever.

6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

7 At thy rebuke they fled: at the voice of thy thunder they hasted away.

8 They go up by the mountains: they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not passe over:

over: that they turn not again to cover the earth.

10 He sendeth the springs into the valleys, which run among the hills.

11 They give drink to every beast of the field: the wilde asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation, which sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grasse to grow for the cattell, and herb for the service of man: that he may bring forth food out of the earth:

15 And wine that maketh glad the heart of man, and oyl to make his face to shine, and bread which strengtheneth mans heart.

16 The trees of the Lord are full of sap: the Cedars of Lebanon which he hath planted.

17 Where the birds make their nests: as for the stork, the firre-trees are her house.

18 The high hills are a refuge for the wilde goats: and the rocks for the conies.

19 He appointeth the Moon for seasons; the Sunne knoweth his going down.

20 Thou makest darknesse, and it is night: wherein all the beasts of the forrest do creep forth.

21 The young Lions roar after their prey, and seek their meat from God.

22 The Sunne ariseth, they gather themselves together, and lay them down in their dennes.

23 Man goeth forth to his work, and to his labour until the evening.

24 O Lord, how manifold are thy works! in wisedome hast thou made them all: the earth is full of thy riches.

25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

26 There go the ships; there is that Leviathan, whom thou hast made to play therein.

27 These

27 These wait all upon thee: that thou mayest give them their meat in due season.

28 That thou givest them, they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled, thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.

33 I will sing unto the Lord as long as I live: I will sing praise unto my God, while I have my being.

34 My meditation of him shall be sweet: I will be glad in the Lord.

35 Let the sinners be consumed out of the earth, and let the wicked be no more: blesse thou the Lord, O my soul. Praise ye the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.



Give thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, sing psalmes unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoyce that seek the Lord.

4 Seek the LORD, and his strength: seek his face evermore.

5 Remember his marvellous works that he hath done, his wonders, and the judgements of his mouth.

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God, his judgements are in all the earth.

8 He hath remembred his covenant for ever: the

word which he commanded to a thousand generations.
9 Which covenant he made with Abraham, and his oath unto Isaac:
10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:
11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.
12 When they were but a few men in number: yea, very few, and strangers in it.
13 When they went from one nation to another, from one kingdome to another people.
14 He suffered no man to do them wrong: yea, he reproved Kings for their sakes:
15 Saying, Touch not mine anointed, and do my prophets no harm.
16 Moreover, he called for a famine upon the land: he brake the whole staffe of bread.
17 He sent a man before them, even Joseph who was sold for a servant.
18 Whose feet they hurt with fetters: he was laid in iron.
19 Until the time that his word came: the word of the Lord tried him.
20 The King sent and loosed him: even the ruler of the people, and let him go free.
21 He made him lord of his house, and ruler of all his substance:
22 To binde his princes at his pleasure: and teach his senatours wisedome.
23 Israel also came into Egypt: and Jacob sojourned in the land of Ham.
24 And he increased his people greatly: and made them stronger then their enemies.
25 He turned their heart to hate his people, to deal subtilly with his servants.
26 He sent Moses his servant, and Aaron whom he had chosen.
27 They shewed his signes among them, and wonders in the land of Ham.

28 He

28 He sent darknesse, and made it dark: and they rebelled not against his Word.

29 He turned their Waters into bloud, and slew their fish.

30 The land brought forth frogs in abundance, in the chambers of their Kings.

31 He spake, and there came divers sorts of flies, and lice in all their coasts.

32 He gave them hail for rain: and flaming fire in their land.

33 He smote their vines also and their fig-trees: and brake the trees of their coasts.

34 He spake, and the locusts came: and caterpillars, and that without number,

35 And did eat up all the herbs in their land: and devoured the fruit of their ground.

36 He smote also all the first-born in their land: the chief of all their strength.

37 He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

38 Egypt was glad when they departed: for the fear of them fell upon them.

39 He spread a cloud for a covering: and fire to give light in the night.

40 The people asked, and he brought quails: and satisfied them with the bread of heaven.

41 He opened the rock, and the waters gushed out, they ran in the dry places like a river.

42 For he remembred his holy promise, and Abraham his servant.

43 And he brought forth his people with joy, and his chosen with gladnesse:

44 And gave them the lands of the heathen: and they inherited the labour of the people.

45 That they might observe his statutes, and keep his laws. Praise ye the Lord.

Moneth. The xxj. day.

Confitemini Domino. Psal. 106.

PRaise ye the Lord, O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Evening prayer.

2 Who can utter the mighty acts of the Lord: who can shew forth all his praise:

3 Blessed are they that keep judgement, and he that doth righteousnesse at all times.

4 Remember me, O Lord, with the favour that thou beares unto thy people: O visit me with thy salvation:

5 That I may see the good of thy chosen, that I may rejoyce in the gladnesse of thy nation: that I may glory with thine inheritance.

6 We have sinned with our fathers: we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him at the sea, even at the Red sea.

8 Nevertheless, he saved them for his names sake: that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths as through the wildernesse.

10 And he saved them from the hand of him that hated them: and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then beleeved they his words, they sang his praise.

13 They soon forgat his works, they waited not for his counsel:

14 But lusted exceedingly in the wildernesse, and tempted God in the desert.

15 And

15 And he gave them their request, but sent leannesse into their soul.
16 They envied Moses also in the camp, and Aaron the saint of the Lord.
17 The earth opened and swallowed up Dathan, and covered the company of Abiram.
18 And a fire was kindled in their company; the flame burnt up the wicked.
19 They made a calf in Horeb, and worshipped the molten image.
20 Thus they changed their glory into the similitude of an ox that eateth grasse.
21 They forgat God their Saviour, which had done great things in Egypt:
22 Wondrous works in the land of Ham, and terrible things by the Red sea.
23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach: to turn away his wrath, lest he should destroy them.
24 Yea, they despised the pleasant land: they beleeved not his word:
25 But murmured in their tents, and hearkened not unto the voice of the Lord.
26 Therefore he lifted up his hand against them, to overthrow them in the wildernesse:
27 To overthrow their seed also among the nations, and to scatter them in the lands.
28 They joyned themselves also unto Baal-peor, and ate the sacrifices of the dead.
29 Thus they provoked him to anger with their inventions: and the plague brake in upon them.
30 Then stood up Phinehas, and executed judgement: and so the plague was stayed.
31 And that was counted unto him for righteousnesse, unto all generations for evermore.
32 They angred him also at the waters of strife, so that it went ill with Moses for their sakes:
33 Because

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, concerning whom the Lord commanded them:

35 But were mingled among the heathen, and learned their works.

36 And they served their idols: which were a snare unto them.

37 Yea, they sacrificed their sonnes and their daughters unto devils,

38 And shed innocent bloud, even the bloud of their sonnes and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with bloud.

39 Thus were they defiled with their own works: and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them, ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 Many times did he deliver them, but they provoked him with their counsel, and were brought low for their iniquity.

44 Nevertheless, he regarded their affliction when he heard their cry.

45 And he remembred for them his covenant, and repented according to the multitude of his mercies.

46 He made them also to be pitied of all those that carried them captives.

47 Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

48 Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

Moneth. The xxij. day.

Confitemini Domino, Psal. 107.

Morning prayer.

O Give thanks unto the LORD, for he is good: for his mercy endureth for ever.

2 Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy:

3 And gathered them out of the lands, from the East and from the West, from the North and from the South.

4 They wandered in the wildernesse in a solitary way, they found no citie to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that men would praise the LORD for his goodnesse, and for his wonderfull works to the children of men.

9 For he satisfieth the longing soul, and filleth the hungry soul with goodnesse.

10 Such as sit in darknesse and in the shadow of death, being bound in affliction and iron:

11 Because they rebelled against the words of GOD, and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour, they fell down and there was none to help.

13 Then they cried unto the Lord in their trouble, and he saved them out of their distresses.

14 He brought them out of darknesse, and the shadow of death, and brake their bands in sunder.

15 Oh that men would praise the LORD for his goodnesse, and for his wonderfull works to the children of men:

16 For he hath broken the gates of brasse, and cut the barres of iron in sunder.

17 Fools,

17 Fools, because of their transgression, and because of their iniquities, are afflicted.
18 Their soul abhorreth all manner of meat, and they draw neare unto the gates of death.
19 Then they cry unto the Lord in their trouble, he saveth them out of their distresses.
20 He sent his Word, and healed them, and delivered them from their destructions.
21 Oh that men would praise the Lord for his goodnesse, and for his Wonderfull Works to the children of men.
22 And let them sacrifice the sacrifices of thanksgiving, and declare his Works with rejoycing.
23 They that go down to the sea in ships, that do businesse in great Waters:
24 These see the Works of the Lord, and his wonders in the deep.
25 For he commandeth, and raiseth the stormy winde, which lifteth up the waves thereof.
26 They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble.
27 They reel to and fro, and stagger like a drunken man, and are at their Wits end.
28 Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.
29 He maketh the storm a calm, so that the waves thereof are still.
30 Then are they glad because they be quiet, so he bringeth them unto their desired haven.
31 Oh that men would praise the LORD for his goodnesse, and for his Wonderfull Works to the children of men.
32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.
33 He turneth rivers into a wildernesse, and the Watersprings into dry ground:
34 A fruitfull land into barrennesse, for the Wickednesse of them that dwell therein.

35 He turneth the wilderneſſe into a ſtanding water, and dry ground into water-ſprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And ſow the fields, and plant vineyards, which may yeeld fruits of increaſe.

38 He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattell to decreaſe.

39 Again they are miniſhed and brought low through oppreſſion, affliction and ſorrow.

40 He poureth contempt upon Princes, and cauſeth them to wander in the Wilderneſſe, where there is no way.

41 Yet ſetteth he the poore on high from affliction, and maketh him families like a flock.

42 The righteous ſhall ſee it, and rejoyce; and all iniquitie ſhall ſtop her mouth.

43 Whoſo is wiſe, and will obſerve thoſe things, even they ſhall underſtand the loving kindneſſe of the Lord.

Paratum cor meum. Pſal. 108.

Evening prayer.



GOD my heart is fixed, I will ſing and give praiſe, even with my glory.

2 Awake pſaltery and harp: I my ſelf will awake early.

3 I will praiſe thee, O Lord, among the people: and I will ſing praiſes unto thee among the nations.

4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: ſave with thy right hand and anſwer me.

7 God hath ſpoken in his holineſſe, I will rejoyce, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead is mine, Manaſſeh is mine, Ephraim alſo is the ſtrength of mine head, Judah is my law-giver.

9 Moab

9 Moab is my washpot, over Edom will I cast out my shoe: over Philistia will I triumph.
10 Who will bring me into the strong citie? who will lead me into Edom?
11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?
12 Give us help from trouble: for vain is the help of man.
13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

Deus laudum. Psal. 109.

HOld not thy peace, O God of my praise.
2 For the mouth of the wicked, and the mouth of the deceitfull are opened against me: they have spoken against me with a lying tongue.
3 They compassed me about also with words of hatred: and fought against me without a cause.
4 For my love, they are my adversaries: but I give my self unto prayer.
5 And they have rewarded me evil for good, and hatred for my love.
6 Set thou a wicked man over him: and let Satan stand at his right hand.
7 When he shall be judged, let him be condemned, and let his prayer become sinne.
8 Let his dayes be few, and let another take his office.
9 Let his children be fatherlesse, and his wife a widow.
10 Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.
11 Let the extortioner catch all that he hath: and let the stranger spoil his labour.
12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherlesse children.
13 Let his posteritie be cut off, and in the generation following let their name be blotted out.
14 Let the iniquity of his fathers be remembred with the Lord: and let not the sinne of his mother be blotted out.

15 Let them be before the Lord continually, that he may cut off the memory of them from the earth.

16 Because that he remembred not to shew mercy, but persecuted the poore and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himselfe with cursing like as with his garment: so let it come into his bowels like water, and like oyl into his bones.

19 Let it be unto him as the garment which covereth him, and for a girdle wherewith hee is girded continually.

20 Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

21 But do thou for me, O God the LORD, for thy names sake: because thy mercy is good, deliver thou me.

22 For I am poor and needy, and my heart is wounded within me.

23 I am gone like the shadow, when it declineth: I am tossed up and down as the locust.

24 My knees are weak through fasting: and my flesh faileth of fatnesse.

25 I became also a reproach unto them: when they looked upon me, they shaked their heads.

26 Help me, O Lord my God: O save me according to thy mercie:

27 That they may know, that this is thy hand: that thou Lord hast done it.

28 Let them curse, but blesse thou: when they arise, let them be ashamed: but let thy servant rejoyce.

29 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the Lord with my mouth: yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poore: to save him from those that condemn his soul.

Dixit Dominus. Psal. 110.

THe LORD said unto my Lord, Morning prayer.
Sit thou at my right hand, untill I make thine enemies thy foot-stool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the mids of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holinesse from the wombe of the morning: thou hast the dew of thy youth.

4 The Lord hath sworn, and will not repent, thou art a Priest for ever, after the order of Melchizedek.

5 The LORD at thy right hand shall strike through Kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countreys.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

Confitebor tibi. Psal. 111.

PRaise ye the Lord, I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

2 The works of the Lord are great, sought out of all them that have pleasure therein.

3 His work is honourable and glorious: and his righteousnesse endureth for ever.

4 He hath made his wonderfull works to be remembred: the Lord is gracious and full of compassion.

5 He hath given meat unto them that fear him: he will ever be mindefull of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are veritie and judgement; all his commandements are sure.
8 They stand fast for ever and ever, and are done in truth and uprightnesse.
9 He sent redemption unto his people, he hath commanded his covenant for ever: holy and reverend is his name.
10 The fear of the Lord is the beginning of wisedome, a good understanding have all they that do his commandements: his praise endureth for ever.

Beatus vir. Psal. 112.

PRaise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandements.
2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.
3 Wealth and riches shall be in his house: and his righteousnesse endureth for ever.
4 Unto the upright there ariseth light in the darknesse: he is gracious, and full of compassion, and righteous.
5 A good man sheweth favour, and lendeth; he will guide his affairs with discretion.
6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.
7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.
8 His heart is established, he shall not be afraid, untill he see his desire upon his enemies.
9 He hath dispersed, he hath given to the poore; his righteousnesse endureth for ever; his horn shall be exalted with honour.
10 The Wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Laudate pueri. Psal. 113.

PRaise ye the Lord, praise, O ye servants of the Lord, praise the name of the Lord.

2 Blessed be the name of the Lord, from this time forth and for evermore.
3 From the rising of the sunne unto the going down of the same, the Lords name is to be praised.
4 The Lord is high above all nations, and his glory above the heavens.
5 Who is like unto the Lord our God, who dwelleth on high:
6 Who humbleth himself to behold the things that are in heaven, and in the earth:
7 He raiseth up the poore out of the dust, and lifteth the needy out of the dunghill:
8 That he may set him With Princes, even With the Princes of his people.
9 He maketh the barren Woman to keep house; and to be a joyfull mother of children: praise ye the Lord.

In exitu Israel. Psal. 114.

WHen Israel went out of Egypt, the house of Jacob, from a people of strange language. Evening prayer.
2 Judah was his sanctuary, and Israel his dominion.
3 The sea saw it, and fled; Jordan was driven back.
4 The mountains skipped like rammes, and the little hills like lambes.
5 What ailed thee, O thou sea, that thou fleddest: thou Jordan, that thou wast driven back:
6 Ye mountains, that ye skipped like rammes, and ye little hils like lambes:
7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob:
8 Which turned the rock into a standing water, the flint into a fountain of waters.

Non nobis, Domine. Psal. 115.

NOt unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truths sake.

2 wherefore

2 Wherefore should the heathen say, where is now their God?

3 But our God is in the heavens, he hath done whatsoever he pleased.

4 Their idols are silver and gold, the work of mens hands.

5 They have mouths, but they speak not: eyes have they, but they see not.

6 They have eares, but they heare not: noses have they, but they smell not.

7 They have hands, but they handle not: feet have they, but they walk not; neither speak they through their throat.

8 They that make them, are like unto them: so is every one that trusteth in them.

9 O Israel, trust thou in the Lord: he is their help and their shield.

10 O house of Aaron, trust in the Lord: he is their help and their shield.

11 Ye that fear the Lord, trust in the Lord: he is their help and their shield.

12 The Lord hath been mindfull of us, he will blesse us, he will blesse the house of Israel, he will blesse the house of Aaron.

13 He will blesse them that fear the Lord both small and great.

14 The Lord shall increase you more and more, you and your children.

15 You are blessed of the Lord, which made heaven and earth.

16 The heaven, even the heavens are the Lords: but the earth hath he given to the children of men.

17 The dead praise not the Lord, neither any that go down into silence.

18 But we will blesse the Lord, from this time forth and for evermore. Praise the Lord.

Moneth. The xxiiij. day.

Dilexi quoniam. Psal. 116.

I Love the LORD, because he hath heard my voice, and my supplications. Morning prayer.

2 Because he hath enclined his eare unto me, therefore will I call upon him as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the Lord; O Lord I beseech thee, deliver my soul.

5 Gracious is the LORD, and righteous: yea, our God is mercifull.

6 The Lord preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I beleeved, therefore have I spoken: I was greatly afflicted.

11 I said in my haste, All men are liars.

12 What shall I render unto the Lord, for all his benefits towards me?

13 I will take the cup of salvation, and call upon the name of the Lord.

14 I will pay my vows unto the Lord, now in the presence of all his people.

15 Precious in the sight of the Lord, is the death of his saints.

16 O Lord, truly I am thy servant, I am thy servant, and the sonne of thy handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving,

and

and will call upon the name of the LORD.
18 I will pay my vows unto the Lord, now in the presence of all his people:
19 In the courts of the Lords house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord, all ye nations: praise him, all ye people.
2 For his mercifull kindnesse is great towards us: and the truth of the Lord endureth for ever. Praise ye the LORD.

Confitemini Domino. Psal. 118.

O Give thanks unto the Lord, for he is good: because his mercy endureth for ever.
2 Let Israel now say, that his mercy endureth for ever.
3 Let the house of Aaron now say, that his mercy endureth for ever.
4 Let them now that fear the Lord say, that his mercy endureth for ever.
5 I called upon the Lord in distresse: the Lord answered me, and set me in a large place.
6 The Lord is on my side, I will not fear: What can man do unto me?
7 The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.
8 It is better to trust in the Lord, then to put confidence in man.
9 It is better to trust in the Lord, then to put confidence in Princes.
10 All nations compassed me about: but in the name of the Lord will I destroy them.
11 They compassed me about, yea, they compassed me about: but in the name of the Lord I will destroy them.
12 They compassed me about like bees, they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

13 Thou

13 Thou hast thrust sore at me that I might fall: but the Lord helped me.

14 The Lord is my strength and song: and is become my salvation.

15 The voice of rejoycing and salvation is in the tabernacles of the righteous: the right hand of the Lord doth valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord doth valiantly.

17 I shall not die but live, and declare the works of the Lord.

18 The Lord hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousnesse: I will go in to them, and I will praise the Lord:

20 This gate of the Lord, into which the righteous shall enter.

21 I will praise thee, for thou hast heard me, and art become my salvation.

22 The stone which the builders refused, is become the head stone of the corner.

23 This is the Lords doing, it is marvellous in our eyes.

24 This is the day which the Lord hath made, we will rejoyce and be glad in it.

25 Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God is the LORD, which hath shewed us light, binde the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee; thou art my God, I will exalt thee.

29 O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

Beati

Moneth. The xxiiij. day.

Beati immaculati. Psal. 119.

Evening prayer.

BLessed are the undefiled in the way, who walk in the law of the LORD.

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

3 They also do no iniquity: they walk in his wayes.

4 Thou hast commanded us to keep thy precepts diligently.

5 O that my wayes were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandements.

7 I will praise thee with uprightnesse of heart, when I shall have learned thy righteous judgements.

8 I will keep thy statutes: O forsake me not utterly.

In quo corriget.

WHerewithall shall a young man cleanse his way: by taking heed thereto according to thy word.

2 With my whole heart have I sought thee: O let me not wander from thy commandments.

3 Thy word have I hid in mine heart, that I might not sinne against thee.

4 Blessed art thou, O Lord: teach me thy statutes.

5 With my lips have I declared all the judgements of thy mouth.

6 I have rejoyced in the way of thy testimonies, as much as in all riches.

7 I will meditate in thy precepts, and have respect unto thy wayes.

8 I will delight my self in thy statutes: I will not forget thy word.

Retribue servo tuo.

DEal bountifully with thy servant, that I may live, and keep thy word.

2 Open thou mine eyes, that I may behold wondrous things out of thy law.

3 I am

3 I am a stranger in the earth, hide not thy commandements from me.

4 My soul breaketh for the longing that it hath unto thy judgements at all times.

5 Thou hast rebuked the proud that are cursed, which do erre from thy commandements.

6 Remove from me reproach and contempt, for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

8 Thy testimonies also are my delight, and my counsellours.

Adhæsit pavimento.

MY soul cleaveth unto the dust: quicken thou me according to thy word.

2 I have declared my wayes, and thou heardest me: teach me thy statutes.

3 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

4 My soul melteth for heavinesse: strengthen thou me according unto thy word.

5 Remove from me the way of lying: and grant me thy law graciously.

6 I have chosen the way of truth: thy judgements have I laid before me.

7 I have stuck unto thy testimonies: O Lord put me not to shame.

8 I will run the way of thy commandements: when thou shalt enlarge my heart.

Legem pone.

TEach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Morning prayer.

2 Give me understanding, and I shall keep thy law: yea, I shall observe it with my whole heart.

3 Make me to go in the path of thy commandements: for therein do I delight.

4 Encline

4 Encline my heart unto thy testimonies, and not to covetousnesse.

5 Turn away mine eyes from beholding vanitie: and quicken thou me in thy way.

6 Stablish thy word unto thy servant: who is devoted to thy fear.

7 Turn away my reproach which I fear: for thy judgements are good.

8 Behold, I have longed after thy precepts: quicken me in thy righteousnesse.

Et veniat super me.

LEt thy mercies come also unto me, O Lord: even thy salvation according to thy word.

2 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

3 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgements.

4 So shall I keep thy law continually: for ever and ever.

5 And I will walk at liberty: for I seek thy precepts.

6 I will speak of thy testimonies also before Kings, and will not be ashamed.

7 And I will delight my self in thy commandements which I have loved.

8 My hands also will I lift up unto thy commandements, which I have loved: and I will meditate in thy statutes.

Memor esto verbi tui.

REmember the word unto thy servant, upon which thou hast caused me to hope.

2 This is my comfort in my affliction: for thy word hath quickened me.

3 The proud have had me greatly in derision: yet have I not declined from thy law.

4 I remembred thy judgements of old, O Lord: and have comforted my self.

5 Horrour

5 Horrour hath taken hold upon me: because of the wicked that forsake thy law:
6 Thy statutes have been my songs in the house of my pilgrimage.
7 I have remembred thy name, O Lord, in the night, and have kept thy law.
8 This I had: because I kept thy precepts.

Portio mea Domine.

THou art my portion, O LORD, I have said, that I would keep thy words.
2 I intreated thy favour with my whole heart: be mercifull unto me according to thy word.
3 I thought on my wayes: and turned my feet unto thy testimonies.
4 I made haste, and delayed not to keep thy commandements.
5 The bands of the wicked have robbed me: but I have not forgotten thy law.
6 At midnight I will rise to give thanks unto thee: because of thy righteous judgements.
7 I am a companion of all them that fear thee: and of them that keep thy precepts.
8 The earth, O Lord, is full of thy mercy: teach me thy statutes.

Bonitatem fecisti.

THou hast dealt well with thy servant, O LORD, according unto thy word.
2 Teach me good judgement, and knowledge: for I have beleeved thy commandements.
3 Before I was afflicted, I went astray: but now have I kept thy word.
4 Thou art good, and doest good; teach me thy statutes.
5 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.
6 Their heart is as fat as grease, but I delight in thy law.

7 It is good for me that I have been afflicted: that I might learn thy statutes.
8 The law of thy mouth is better unto me, then thousands of gold and silver.

Manus tuæ fecerunt me.

Evening prayer.

THy hands have made me and fashioned me: give me understanding, that I may learn thy commandements.
2 They that fear thee, will be glad when they see me: because I have hoped in thy Word.
3 I know, O Lord, that thy judgements are right: and that thou in faithfulnesse hast afflicted me.
4 Let, I pray thee, thy mercifull kindnesse be for my comfort, according to thy Word unto thy servant.
5 Let thy tender mercies come unto me, that I may live: for thy law is my delight.
6 Let the proud be ashamed, for they dealt perversly with me without a cause: but I will meditate in thy precepts.
7 Let those that fear thee, turn unto me, and those that have known thy testimonies.
8 Let my heart be sound in thy statutes; that I be not ashamed.

Defecit anima mea.

MY soul fainteth for thy salvation: but I hope in thy word.
2 Mine eyes fail for thy word, saying, When wilt thou comfort me?
3 For I am become like a bottle in the smoke: yet do I not forget thy statutes.
4 How many are the dayes of thy servant? when wilt thou execute judgement on them that persecute me?
5 The proud have digged pits for me, which are not after thy law.

6 All thy commandements are faithfull: they persecute me wrongfully; help thou me.
7 They had almost consumed me upon earth: but I forsooke not thy precepts.
8 Quicken me after thy loving kindnesse, so shall I keep the testimony of thy mouth.

In æternum Domine.

FOr ever, O LORD, thy Word is setled in heaven.
2 Thy faithfulnesse is unto all generations: thou hast established the earth, and it abideth.
3 They continue this day according to thine ordinances: for all are thy servants.
4 Unlesse thy law had been my delights: I should then have perished in mine affliction.
5 I will never forget thy precepts: for with them thou hast quickened me.
6 I am thine, save me: for I have sought thy precepts.
7 The wicked have waited for me to destroy me: but I will consider thy testimonies.
8 I have seen an end of all perfection; but thy commandement is exceeding broad.

Quomodo dilexi.

O How love I thy law! it is my meditation all the day.
2 Thou through thy commandements hast made me wiser then mine enemies: for they are ever with me.
3 I have more understanding then all my teachers: for thy testimonies are my meditation.
4 I understand more then the ancients: because I keep thy precepts.
5 I have refrained my feet from every evil way: that I may keep thy Word.
6 I have not departed from thy judgements: for thou hast taught me.
7 How sweet are thy Words unto my taste! yea, sweeter then hony to my mouth.
8 Through thy precepts I get understanding: therefore I hate every false way.

Lucerna pedibus meis.

Morning prayer.

THy Word is a lamp unto my feet, and a light unto my path.

2 I have sworn, and I will perform it, that I will keep thy righteous judgements.

3 I am afflicted very much: quicken me, O Lord, according unto thy Word.

4 Accept, I beseech thee, the free will-offerings of my mouth, O Lord, and teach me thy judgements.

5 My soul is continually in my hand: yet do I not forget thy law.

6 The wicked have laid a snare for me: yet I erred not from thy precepts.

7 Thy testimonies have I taken as an heritage for ever: for they are the rejoycing of my heart.

8 I have enclined mine heart to perform thy statutes alway even unto the end.

Iniquos odio habui.

I hate vain thoughts: but thy law do I love.

2 Thou art my hiding place, and my shield: I hope in thy Word.

3 Depart from me, ye evil doers; for I will keep the commandements of my God.

4 Uphold me according unto thy Word, that I may live: and let me not be ashamed of my hope.

5 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

6 Thou hast troden down all them that erre from thy statutes: for their deceit is falshood.

7 Thou puttest away all the wicked of the earth like drosse: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee, and I am afraid of thy judgements.

Moneth. The xxvj. day.

Feci judicium.

I Have done judgement and justice: leave me not to mine oppressours.

2 Be surety for thy servant for good: let not the proud oppresse me.

3 Mine eyes fail for thy salvation, and for the word of thy righteousnesse.

4 Deal with thy servant according unto thy mercy, and teach me thy statutes.

5 I am thy servant, give me understanding, that I may know thy testimonies.

6 It is time for thee, Lord, to work: for they have made void thy law.

7 Therefore I love thy commandements above gold, yea above fine gold.

8 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

Mirabilia.

Thy testimonies are wonderfull: therefore doth my soul keep them.

2 The entrance of thy words giveth light: it giveth understanding unto the simple.

3 I opened my mouth, and panted: for I longed for thy commandements.

4 Look thou upon me, and be mercifull unto me, as thou usest to do unto those that love thy name.

5 Order my steps in thy word: and let not any iniquity have dominion over me.

6 Deliver me from the oppression of man: so will I keep thy precepts.

7 Make thy face to shine upon thy servant: and teach me thy statutes.

8 Rivers of waters run down mine eyes: because they keep not thy law.

Justus es Domine.

Righteous art thou, O Lord, and upright are thy judgements.

2 Thy testimonies that thou hast commanded, are righteous, and very faithfull.

3 My zeal hath consumed me: because mine enemies have forgotten thy words.

4 Thy Word is very pure: therefore thy servant loveth it.

5 I am small and despised: yet do not I forget thy precepts.

6 Thy righteousnesse is an everlasting righteousnesse, and thy law is the truth.

7 Trouble and anguish have taken hold on me: yet thy commandements are my delights.

8 The righteousnesse of thy testimonies is everlasting: give me understanding, and I shall live.

Clamavi in toto corde meo.

Evening prayer.



Cried With my whole heart, heare me, O Lord: I will keep thy statutes.

2 I cried unto thee, save me, and I shall keep thy testimonies.

3 I prevented the dawning of the morning, and cried: I hoped in thy Word.

4 Mine eyes prevent the night watches, that I might meditate in thy Word.

5 Heare my voice according unto thy loving kindnesse: O Lord quicken me according to thy judgement.

6 They draw nigh that follow after mischief: they are farre from thy law.

7 Thou art neare, O Lord: and all thy commandements are truth.

8 Concerning thy testimonies, I have known of old, that thou hast founded them for ever.

Vide humilitatem.

COnsider mine affliction, and deliver me: for I do not forget thy law.

2 Plead my cause, and deliver me: quicken me according to thy Word.

3 Salvation is farre from the wicked: for they seek not thy statutes.

4 Great are thy tender mercies, O LORD: quicken

quicken me according to thy judgements.

5 Many are my persecutors, and mine enemies: yet do I not decline from thy testimonies.

6 I beheld the transgressours, and was grieved: because they kept not thy word.

7 Consider how I love thy precepts: quicken me, O Lord, according to thy loving kindnesse.

8 Thy word is true from the beginning: and every one of thy righteous judgements endureth for ever.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in aw of thy word.

2 I rejoyce at thy word, as one that findeth great spoil.

3 I hate and abhorre lying: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgements.

5 Great peace have they which love thy law: and nothing shall offend them.

6 Lord, I have hoped for thy salvation, and done thy commandements.

7 My soul hath kept thy testimonies, and I love them exceedingly.

8 I have kept thy precepts and thy testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my cry come neare before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall utter praise, when thou hast taught me thy statutes.

4 My tongue shall speak of thy word: for all thy commandements are righteousnesse.

5 Let thine hand help me: for I have chosen thy precepts.

6 I have longed for thy salvation, O Lord: and thy law is my delight.

7 Let my soul live, and it shall praise thee: and let thy judgements help me.

8 I have gone astray like a lost sheep, seek thy servant: for I do not forget thy commandements.

Ad Dominum. Psal. 120.

Morning prayer.

IN my distresse I cried unto the Lord, and he heard me.

2 Deliver my soul, O Lord, from lying lips, and from a deceitfull tongue.

3 What shall be given unto thee: or what shall be done unto thee, thou false tongue:

4 Sharp arrows of the mighty, with coals of juniper.

5 Wo is me, that I sojourn in Mesech, that I dwell in the tents of Kedar.

6 My soul hath long dwelt with him that hateth peace.

7 I am for peace: but when I speak, they are for warre.

Levavi oculos. Psal. 121.

I Will lift up mine eyes unto the hills from whence cometh my help.

2 My help cometh from the Lord, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The Lord is thy keeper: the Lord is thy shade upon thy right hand.

6 The Sunne shall not smite thee by day; nor the Moon by night.

7 The Lord shall preserve thee from all evill: he shall preserve thy soul.

8 The Lord shall preserve thy going out, and thy coming in, from this time forth and even for evermore.

Lætatus sum. Psal. 122.

I was glad when they said unto me, Let us go into the house of the Lord.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city, that is compact together:

4 Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

5 For there are set thrones of judgement: the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperitie within thy palaces.

8 For my brethren and companions sakes, I will now say, Peace be within thee.

9 Because of the house of the Lord our God, I will seek thy good.

Ad te levavi oculos meos. Psal. 123.

Vnto thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistresse: so our eyes wait upon the Lord our God, untill that he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

Nisi quia Dominus. Psal. 124.

If it had not been the Lord who was on our side, now may Israel say:

2 If it had not been the Lord who was on our side, when men rose up against us:

3 Then

3 Then they had ſwallowed us up quick, when their wrath was kindled againſt us:
4 Then the waters had overwhelmed us, the ſtream had gone over our ſoul.
5 Then the proud waters had gone over our ſoul.
6 Bleſſed be the Lord, who hath not given vs as a prey to their teeth.
7 Our ſoul is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped.
8 Our help is in the name of the Lord, who made heaven and earth.

Qui confidunt. Pſal. 125.

THey that truſt in the Lord ſhall be as mount Zion, which cannot be removed, but abideth for ever.
2 As the mountains are round about Jeruſalem, ſo the Lord is round about his people, from henceforth even for ever.
3 For the rod of the wicked ſhall not reſt upon the lot of the righteous: leſt the righteous put forth their hands unto iniquity.
4 Do good, O Lord, unto thoſe that be good, and to them that are upright in their hearts.
5 As for ſuch as turn aſide unto their crooked wayes, the Lord ſhall lead them forth with the workers of iniquity: but peace ſhall be upon Iſrael.

In convertendo. Pſal. 126.

Evening prayer.

WHen the LORD turned again the captivity of Zion: we were like them that dream.
2 Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The LORD hath done great things for them.
3 The Lord hath done great things for us: whereof we are glad.
4 Turn again our captivity, O Lord, as the ſtreams in the South.
5 They that ſow in teares, ſhall reap in joy.

6 He

6 He that goeth forth and weepeth, bearing precious seed, shall doubtlesse come again with rejoycing, bringing his sheaves with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

3 Lo, children are an heritage of the Lord: and the fruit of the wombe is his reward.

4 As arrows are in the hand of a mighty man: so are children of the youth.

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Beati omnes. Psal. 128.

BLessed is every one that feareth the Lord: that walketh in his wayes.

2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a fruitfull vine by the sides of thine house: thy children like olive plants, round about thy table.

4 Behold, that thus shall the man be blessed, that feareth the Lord.

5 The Lord shall blesse thee out of Zion: and thou shalt see the good of Jerusalem, all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace upon Israel.

Sæpe expugnaverunt. Psal. 129.

MAny a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The

4 The Lord is righteous: he hath cut asunder the cords of the wicked.
5 Let them all be confounded and turned back that hate Zion.
6 Let them be as the grasse upon the house tops, which withereth afore it groweth up:
7 wherewith the mower filleth not his hand: nor he that bindeth sheaves, his bosome.
8 Neither do they which go by, say, The blessing of the Lord be upon you: We blesse you in the name of the LORD.

De profundis. Psal. 130.

OUt of the depths have I cryed unto thee, O LORD.
2 Lord heare my voice: let thine eares be attentive to the voice of my supplications.
3 If thou, Lord, shouldest mark iniquities: O Lord, who shall stand:
4 But there is forgivenesse with thee: that thou mayest be feared.
5 I wait for the Lord, my soul doth wait, and in his word do I hope.
6 My soul waiteth for the Lord, more then they that watch for the morning: I say, more then they that watch for the morning.
7 Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.
8 And he shall redeem Israel from all his iniquities.

Domine non est. Psal. 131.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise my self in great matters, or in things too high for me.
2 Surely, I have behaved and quieted my self as a childe that is weaned of his mother: my soul is even as a weaned childe.
3 Let Israel hope in the Lord, from henceforth and for ever.

Memento

Moneth. The xxviij. day.

Memento Domine. Psal. 132.



LORD remember David, and all his afflictions: Morning prayer.

2 How he sware unto the LORD, and vowed unto the mighty God of Jacob.

3 Surely I will not come into the tabernacle of my house, nor go up into my bed:

4 I will not give sleep to mine eyes, or slumber to mine eye-lids,

5 Untill I finde out a place for the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the Wood.

7 We will go into his tabernacles: we will worship at his footstool.

8 Arise, O Lord, into thy rest: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousnesse: and let thy saints shout for joy.

10 For thy servant Davids sake, turn not away the face of thine anointed.

11 The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony, that I shall teach them; their children also shall sit upon thy throne for evermore.

13 For the Lord hath chosen Zion: he hath desired it for his habitation.

14 This is my rest for ever: here will I dwell, for I have desired it.

15 I will abundantly blesse her provision: I will satisfie her poore with bread.

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

Ecce quam bonum. Psal.133.

BEhold, how good and how pleasant it is, for brethren to dwell together in unitie.

2 It is like the precious ointment upon the head, that ran down upon the beard, even Aarons beard, that went down to the skirts of his garments.

3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore.

Ecce nunc. Psal.134.

BEhold, blesse ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

2 Lift up your hands in the sanctuary: and blesse the LORD.

3 The LORD that made heaven and earth, blesse thee out of Zion.

Laudate nomen. Psal.135.

PRaise ye the LORD, praise ye the name of the Lord, praise him, O ye servants of the Lord.

2 Ye that stand in the house of the Lord, in the courts of the house of our God.

3 Praise ye the Lord, for the LORD is good: sing praises unto his name, for it is pleasant.

4 For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

5 For I know that the Lord is great, and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth, he maketh lightnings for the rain: he bringeth the winde out of his treasuries.

8 Who smote the first-born of Egypt, both of man and beast.

9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who

10 Who smote great nations, and slew mighty Kings:
11 Sihon King of the Amorites, and Og King of Bashan, and all the Kingdomes of Canaan:
12 And gave their land for an heritage, an heritage unto Israel his people.
13 Thy name, O Lord, endureth for ever, and thy memoriall, O Lord, throughout all generations.
14 For the Lord will judge his people, and he will repent himself concerning his servants.
15 The idols of the heathen are silver and gold, the work of mens hands.
15 They have mouths, but they speak not; eyes have they, but they see not.
17 They have eares, but they heare not, neither is there any breath in their mouths.
18 They that make them are like unto them: so is every one that trusteth in them.
19 Blesse the LORD, O house of Israel: blesse the Lord, O house of Aaron.
20 Blesse the Lord, O house of Levi; ye that fear the Lord, blesse the Lord.
21 Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

Confitemini. Psal. 136.



Give thanks unto the LORD, for he is good: for his mercy endureth for ever. Evening prayer.
2 O give thanks unto the God of gods: for his mercy endureth for ever.
3 O give thanks to the Lord of lords: for his mercy endureth for ever.
4 To him who alone doth great wonders: for his mercy endureth for ever.
5 To him that by wisedome made the heavens: for his mercy endureth for ever.

6 To

6 To him that stretched out the earth above the waters: for his mercy endureth for ever.

7 To him that made great lights: for his mercy endureth for ever.

8 The sunne to rule by day: for his mercy endureth for ever.

9 The moon and starres to rule by night: for his mercy endureth for ever.

10 To him that smote Egypt in their first-born: for his mercy endureth for ever.

11 And brought out Israel from among them: for his mercy endureth for ever.

12 With a strong hand, and with a stretched out arm: for his mercy endureth for ever.

13 To him which divided the Red sea into parts: for his mercy endureth for ever.

14 And made Israel to passe through the midst of it: for his mercy endureth for ever.

15 But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.

16 To him which led his people through the wildernesse: for his mercy endureth for ever.

17 To him which smote great Kings: for his mercy endureth for ever.

18 And slew famous Kings: for his mercy endureth for ever.

19 Sihon King of the Amorites: for his mercy endureth for ever.

20 And Og the King of Bashan: for his mercy endureth for ever.

21 And gave their land for an heritage: for his mercy endureth for ever.

22 Even an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembred us in our low estate: for his mercy endureth for ever.

24 And hath redeemed us from our enemies: for his mercy endureth for ever.

25 Who

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

Super flumina. Psal. 137.

BY the rivers of Babylon, there we sat down, yea we wept, when we remembred Zion.

2 We hanged our harps upon the willows, in the midst thereof.

3 For there they that carried us away captive, required of us a song, and they that wasted us, required of us mirth, saying, Sing us one of the songs of Zion.

4 How shall we sing the Lords song in a strange land:

5 If I forget thee, O Jerusalem, let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I preferre not Jerusalem above my chief joy.

7 Remember, O Lord, the children of Edom, in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

8 O Daughter of Babylon, who art to be destroyed: happy shall he be that rewardeth thee, as thou hast served us.

9 Happy shall he be that taketh and dasheth thy little ones against the stones.

Confitebor tibi. Psal. 138.

I Will praise thee with my whole heart, before the gods will I sing praise unto thee.

2 I will worship towards thy holy temple, and praise thy name, for thy loving kindnesse, and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried, thou answeredst me: and strengthenedst me with strength in my soul.

4 All the Kings of the earth shall praise thee, O Lord, when they heare the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: for great is the glory of the LORD.

6 Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth a farre off.

7 Though I walk in the mids of trouble, thou wilt revive me, thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.

Domine probasti. Psal. 139.

Morning prayer.

O LORD, thou hast searched me, and known me.

2 Thou knowest my down-sitting, and mine uprising, thou understandest my thought a farre off.

3 Thou compassest my path, and my lying down, and art acquainted with all my wayes.

4 For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether.

5 Thou hast beset me behinde and before, and laid thine hand upon me.

6 Such knowledge is too wonderfull for me; it is high, I cannot attain unto it.

7 Whither shall I go from thy spirit: or whither shall I flee from thy presence:

8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea:

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me: even the night shall be light about me.

12 Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee.

13 For

13 For thou hast possessed my reins: thou hast covered me in my mothers Wombe.
14 I will praise thee, for I am fearfully and Wonderfully made, marvellous are thy Works, and that my soul knoweth right well.
15 My substance was not hid from thee, when I was made in secret; and curiously Wrought in the lowest parts of the earth.
16 Thine eyes did see my substance yet being unperfect, and in thy book all my members were Written, which in continuance were fashioned, when as yet there was none of them.
17 How precious also are thy thoughts unto me, O God: how great is the summe of them:
18 If I should count them, they are moe in number then the sand: when I wake, I am still with thee.
19 Surely thou wilt slay the wicked, O God: depart from me therefore ye bloudy men.
20 For they speak against thee wickedly, and thine enemies take thy name in vain.
21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee:
22 I hate them with perfect hatred: I count them mine enemies.
23 Search me, O God, and know my heart: try me, and know my thoughts.
24 And see if there be any wicked way in me, and lead me in the way everlasting.

Eripe me, Domine. Psal. 140.

DEliver me, O LORD, from the evil man: preserve me from the violent man.
2 which imagine mischiefs in their heart; continually are they gathered together for warre.
3 They have sharpened their tongues like a serpent; adders poyson is under their lips. Selah.
4 Keep me, O Lord, from the hands of the wicked,

preserve me from the violent man, who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords, they have spread a net by the way side: they have set grins for me. Selah.

6 I said unto the Lord, Thou art my God: heare the voice of my supplications, O Lord.

7 O God the Lord, the strength of my salvation; thou hast covered my head in the day of battell.

8 Grant not, O Lord, the desires of the Wicked, further not his wicked device, lest they exalt themselves. Selah.

9 As for the head of those that compasse me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them, let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

12 I know that the Lord will maintain the cause of the afflicted, and the right of the poore.

13 Surely the righteous shall give thanks unto thy name, the upright shall dwell in thy presence.

Domine, clamavi. Psal. 141.

LORD, I cry unto thee, make haste unto me, give eare unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

3 Set a watch (O Lord) before my mouth, keep the doore of my lips.

4 Encline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

5 Let the righteous smite me, it shall be a kindnesse; and let him reprove me, it shall be an excellent oyl, which shall not break my head: for yet my prayer also shall be in their calamities.

6 When their judges are overthrown in stony places, they shall heare my words, for they are sweet.

7 Our

7 Our bones are scattered at the graves mouth, as when one cutteth and cleaveth wood upon the earth.
8 But mine eyes are unto thee, O God the Lord: in thee is my trust, leave not my soul destitute.
9 Keep me from the snare which they have laid for me, and the grins of the workers of iniquity.
10 Let the wicked fall into their own nets, whilest that I withall escape.

Voce mea ad Dominum. Psal. 142.



Cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication. Evening prayer.
2 I poured out my complaint before him; I shewed before him my trouble.
3 When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.
4 I looked on my right hand, and beheld, but there was no man that would know me, refuge failed me: no man cared for my soul.
5 I cried unto thee, O Lord, I said, Thou art my refuge, and my portion in the land of the living.
6 Attend unto my cry, for I am brought very low; deliver me from my persecutors: for they are stronger then I.
7 Bring my soul out of prison, that I may praise thy name: the righteous shall compasse me about: for thou shalt deal bountifully with me.

Domine exaudi. Psal. 143.

HEare my prayer, O LORD, give eare to my supplications: in thy faithfulnesse answer me, and in thy righteousnesse.
2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.
3 For the enemie hath persecuted my soul, he hath smitten my life downe to the ground: he hath made me to dwell in darknesse, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me: my heart within me is desolate.

5 I remember the dayes of old, I meditate on all thy works: I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.

7 Heare me speedily, O Lord, my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to heare thy loving kindnesse in the morning, for in thee do I trust: cause me to know the way wherein I should walk, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will, for thou art my God: thy spirit is good, lead me into the land of uprightnesse.

11 Quicken me, O Lord, for thy names sake: for thy righteousnesse sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight.

2 My goodnesse and my fortresse, my high tower and my deliverer, my shield, and he in whom I trust: who subdueth my people under me.

3 Lord, what is man, that thou takest knowledge of him: or the sonne of man, that thou makest account of him?

4 Man is like to vanitie: his dayes are as a shadow that passeth away.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows and destroy them.

7 Send

7 Send thine hand from above, rid me, and deliver me out of great Waters: from the hand of strange children.

8 Whose mouth speaketh vanity: and their right hand is a right hand of falshood.

9 I will sing a new song unto thee, O God: upon a psaltery, and an instrument of ten strings will I sing praises unto thee.

10 It is he that giveth salvation unto Kings: Who delivereth David his servant from the hurtfull sword.

11 Rid me, and deliver me from the hand of strange children; Whose mouth speaketh vanity, and their right hand is a right hand of falshood.

12 That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:

13 That our garners may be full, affording all manner of store, that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no breaking in, nor going out, that there be no complaining in our streets.

15 Happy is that people that is in such a case: yea, happy is that people, whose God is the Lord.

Exaltabo te, Deus. Psal. 145.

I Will extoll thee, my God, O King, and I will blesse thy name for ever and ever.

2 Every day will I blesse thee, and I will praise thy name for ever and ever.

3 Great is the Lord, and greatly to be praised, and his greatnesse is unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6 And men shall speak of the might of thy terrible acts: and I will declare thy greatnesse.

7 They shall abundantly utter the memory of thy great

goodnesse, and shall sing of thy righteousnesse.

8 The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

9 The Lord is good to all: and his tender mercies are over all his works.

10 All thy works shall praise thee, O Lord, and thy saints shall blesse thee.

11 They shall speak of the glory of thy Kingdome, and talk of thy power.

12 To make known to the sonnes of men, his mighty acts, and the glorious majestie of his Kingdome.

13 Thy Kingdome is an everlasting Kingdome, and thy dominion endureth throughout all generations.

14 The Lord upholdeth all that fall: and raiseth up all those that be bowed down.

15 The eyes of all wait upon thee, and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The Lord is righteous in all his wayes, and holy in all his works.

18 The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfill the desire of them that fear him: he also will heare their cry, and will save them.

20 The Lord preserveth all them that love him: but all the Wicked will he destroy.

21 My mouth shall speak the praise of the Lord: and let all flesh blesse his holy name for ever and ever.

Laüda anima mea. Psal. 146.

PRaise ye the LORD: praise the LORD, O my soul.

2 While I live, will I praise the Lord: I will sing praises unto my God, while I have any being.

3 Put not your trust in princes, nor in the sonne of man, in whom there is no help.

4 His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.

5 Happy

5 Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.

6 Which made heaven and earth, the sea, and all that therein is: Which keepeth truth for ever:

7 Which executeth judgement for the oppressed, which giveth food to the hungry: the LORD looseth the prisoners.

8 The Lord openeth the eyes of the blinde: the Lord raiseth them that are bowed down: the Lord loveth the righteous.

9 The Lord preserveth the strangers; he relieveth the fatherlesse and widow: but the way of the wicked he turneth upside down.

10 The Lord shall reigne for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

Laudate Dominum. Psal. 147.



Raise ye the LORD: for it is good to sing praises unto our God: for it is pleasant, and praise is comely. Evening prayer.

2 The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the starres: he calleth them all by their names.

5 Great is our Lord, and of great power: his understanding is infinite.

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the Lord with thanksgiving: sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grasse to grow upon the mountains.

9 He

9 He giveth to the beast his food, and to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Zion.

13 For he hath strengthened the barres of thy gates: he hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the finest of the wheat.

15 He sendeth forth his commandement upon earth: his word runneth very swiftly.

16 He giveth snow like wooll: he scattereth the hoar frost like ashes.

17 He casteth forth his yce like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his winde to blow, and the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgements unto Israel.

20 He hath not dealt so with any nation: and as for his judgements, they have not known them. Praise ye the LORD.

Laudate Dominum. Psal. 148.

PRaise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him all his Angels: praise ye him all his hosts.

3 Praise ye him sunne and moon: praise him all ye starres of light.

4 Praise him ye heavens of heavens, and ye waters that be above the heavens.

5 Let them praise the name of the Lord: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not passe.

7 Praise

7 Praise the LORD from the earth, ye dragons and all deeps.
8 Fire and hail, snow and vapour, stormy winde fulfilling his word.
9 Mountains and all hills, fruitfull trees and all Cedars.
10 Beasts and all cattell, creeping things, and flying fowl.
11 Kings of the earth, and all people; Princes, and all Judges of the earth.
12 Both young men and maidens, old men and children.
13 Let them praise the name of the LORD: for his name alone is excellent, his glory is above the earth and heaven.
14 He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people neare unto him. Praise ye the LORD.

Cantate Domino. Psal. 149.

PRaise ye the LORD: sing unto the LORD a new song, and his praise in the congregation of Saints.
2 Let Israel rejoyce in him that made him: let the children of Zion be joyfull in their King.
3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.
4 For the Lord taketh pleasure in his people: he will beautifie the meek with salvation.
5 Let the Saints be joyfull in glory: let them sing aloud upon their beds.
6 Let the high praises of God be in their mouth, and a two edged sword in their hand:
7 To execute vengeance upon the heathen, and punishments upon the people.
8 To binde their Kings with chains, and their Nobles with fetters of iron.
9 To execute upon them the judgement written: this honour have all his Saints. Praise ye the LORD.

Laudate

Moneth. The xxx. day.

Laudate Dominum. Psal. 150.

PRaise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent greatnesse.

3 Praise him with the sound of the trumpet: praise him with the psalterie and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments, and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath, praise the Lord. Praise ye the LORD.

FINIS.



Certaine